

**DOCTORAL DISSERTATION**

**History and Contemporary Situation of Oirat  
Buddhist Monasteries in Western Mongolia**

**Lkhagvasuren Dorj**

**2020**

Eötvös Loránd University  
Faculty of Humanities

DOCTORAL DISSERTATION

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History and Contemporary Situation of Oirat  
Buddhist Monasteries in Western Mongolia

Doctoral School of Linguistics

Head: Dr. Tolcsvai Nagy Gábor, DSc

Supervisor: Dr. Birtalan Ágnes, CSc

Member of the Assessment committee

Chairperson of the Board: Dr. Vásáry István, DSc, MHAS, professor emeritus

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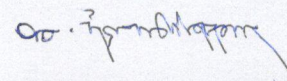
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## Table of Contents

Introduction .....	1
1. Spread of Buddhism among the Mongols and the Oirats.....	12
1.1. Spread of Buddhism among the Mongols .....	12
1.2. Spread of Buddhism among the Oirats.....	29
2. The Oirats and the Dzungar Empire.....	35
2.1. Brief History of the Oirats and the Dzungar Empire.....	42
2.2. Khutugtus and Eminent Monks in the Oirat Areas.....	47
2.3. Khans of the Dzungar Empire supporting Buddhism.....	71
3. Monasteries ( <i>khüree</i> and <i>datsan</i> ) in Uws and Khowd Provinces.....	73
3.1. Bayad Ethnic Group .....	76
Monasteries of the Bayads .....	86
Dejeelingiin Khüree Monastery .....	89
Tsalgariin Khüree Monastery .....	96
3.2. Dörwöd Ethnic Group .....	100
Monasteries of the Dörwöds .....	101
Gomiin Khüree Monastery .....	105
Tögs Buyantiin Khüree Monastery .....	110
Namiriin Khüree Monastery .....	113
Shar Tsökhen Khüree Monastery.....	117
3.3. Ööld Ethnic Group.....	121
Monasteries of the Öölds .....	123
Shar Süm Monastery.....	125
Ööldiin Khüree Monastery .....	128
3.4. Dzakhchin Ethnic Group .....	131
Monasteries of the Dzakhchins.....	132
ÜyENCHIIN Khüree Monastery .....	137
Uliastain Khiid Monastery.....	140
Bodanchiin Khüree Monastery .....	143
Tögrögiin Khüree Monastery.....	145
Dzeregiin Khüree Monastery .....	148
Tsagaan Burgasnii Khiid Monastery .....	152



3.5. Myangat Ethnic Group .....	153
Monasteries of the Myangats .....	154
Öwgön Datsan Monastery.....	157
Naidan Datsan Monastery.....	158
Goliin Datsan Monastery .....	161
Laijin Datsan Monastery.....	161
3.6. Torguut Ethnic Group.....	163
Monasteries of the Torguuts .....	165
Torguut Wangiin Khüree Monastery .....	168
Torguut Beiliin Khüree Monastery .....	170
Torguut Taijiin Khüree Monastery .....	171
Torguutiin Khiid Monastery .....	172
3.7.1. Education and Training.....	173
3.7.2. Ranking Monks.....	178
Conclusion.....	180
Bibliography.....	184
Appendix .....	198

## Introduction

An ethnic group consists of people who give a name to themselves or their neighbors to call them a specific title depending on their lifestyle, faith, and domestic activity. An ethnic group has the same dialect, live in the same areas, have common religions, and have very close connections to one another. Mongolia is a land of many different and diverse ethnic groups. When we study the lifestyles of all 28 ethnic groups<sup>1</sup> in Mongolia we observe great diversity. There is no common definition about what “*yastan*” or ethnic group means. Ya. Tsevel, a famous scholar in Mongolian studies, defines it as “a phenomenon that arises once people abandon their tribal system”.<sup>2</sup>

In the 1930s, there was a special council called the “Council of Ethnic Group Minorities”<sup>3</sup> which could indicate the relevant policies in Mongolia at that time. The name of an ethnic group can reflect to a geographical area, mountains or bodies of water where they carry out their lifestyle. For instance, the Dzakchhins (mo. *ᠵᠠᠶᠠᠴᠢᠨ*, Khal. *Jaxčin*) guardian people or soldiers, lived in the border area of the Manchu Empire during the period of the Dzungar Empire (Mo. *ᠵᠡᠭᠦᠨ ᠶᠠᠷ*, Khal. *jüüingar*, 1634–1775).<sup>4</sup> Therefore, the name of this ethnic group originated in relation to the Manchu Empire. Once the name was given to that group of people, they differentiated their culture, and traditions from other ethnic groups. It is obvious that they developed their difference even further.

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<sup>1</sup> There are 28 ethnic groups in Mongolia: Barga, Bayad, Buriad, Darkhad, Dariganga, Dörwöd, Dzakchhin, Eljigen, Mongol Uriankhai, Myangat, Ööld, Sartuul, Torguut, Tümen, Üzemchin, Khotgoid, Tsakhar, Turkick ethnicities: Kazak, Monchog, Tuva, Türeg, Uriankhai, Khoton, Tsaatan, Chantuu. Most of these ethnicities live in Western Mongolia. The first person who studied about the ethnic groups in Mongolia is the well-respected scholar J. Tseween. Cf. Цэвээн, Ж. *Түүвэр зохиолууд*. Эрхэлсэн С. Идшинноров. I, II дэвтэр. Улаанбаатар, 2000. [A Brief Study about the Orgin and Current Status of Darkhad, Dörwöd, Uriankhai People in the Area of Khövsgöl lake, Khoton, Bayad, Ööld, Myangat, Dzakchhin, Torguut, Khoshuud, Tsakhar, Dariganga, Altai Uriankhai, Khasag and Khamnigan people]. See in detail: Бадамхатан, С., Цэрэнханд, Г. *Монгол улсын угсаатны зүй* 1, 2, 3 боть. Улаанбаатар, Монсудар ххк 2012. [Ethnography of Mongolia].

<sup>2</sup> Цэвэл, Я. *Монгол хэлний товч тайлбар толь*. Улаанбаатар, Улсын хэвлэлийн үйлдвэр 1966, 911. [Concises Dictionary of Mongolia].

<sup>3</sup> A counsel of minorities. 20th century 30s. Батдорж, С., Нямдорж, С., Лхагвасүрэн, Б. *Зүүнтний бодлого БНМАУ-ын баруун хязгаарт* (1928–1932). Улаанбаатар, Адмон притинг ххк 2016, 5. [Left Policy is in Western Remote Area of Peoples Republic of Mongolia (1928–1932)].

<sup>4</sup> Илтгэл шаштир, 115-р дэвтэр. See in detail: Намсрай. *Зүүнгар хаант улсын түүх*. Эрхэлсэн На. Сүхбаатар. (BIBLIOTHECA OIRATICA XLIV). Улаанбаатар, Соёмбо притинг ххк 2015. [History of Dzungar Empire].

Globalization grows fast nowadays, so it is important for the ethnic groups to preserve their unique culture and traditions. However, because of the rapid development of technology, migration, rapid urbanization, and multicultural effects, the preservation faces significant challenges in real life. Even though there are cultural policies in Mongolia for preserving the uniqueness of the culture of many different ethnic groups, it is almost impossible to keep their traditions in their original form.

In the Law on Protection of Cultural Heritage of Mongolia passed by the State Great Khural in 2014, "Intangible cultural heritage means the customs, representations, expressions, traditional knowledge and methods, as well as the associated artefacts, instruments, artwork, historical values, ethnography, scientifically valuable native language, script and its cultural sphere; folklore literature traditions, and its expressions; traditional long and folk songs and singing techniques; traditional epic poems and its techniques; performing arts; making and playing traditional musical instruments and its methods of noting melodies; traditional craftsmanship schools and methods; folk customs and rituals; traditional folk knowledge and techniques; tradition of folk well-wishing; national festivals, traditional games and associated rituals; traditional folk technology; tradition of recording a family tree; best tradition of *ger*<sup>5</sup> school as a form of apprentice training; customs, rituals of the traditional religion and faith; traditional names of land and water; and other intangible cultural heritage".<sup>6</sup> This law legalizes that finding cultural heritage and its research will be conducted according to the regulations of cultural heritage by official organizational bodies or persons.

This law opens a wide opportunity for foreign, local scholars and other researchers to conduct studies about the cultural heritage of different Mongolian ethnic groups. Nowadays, as a positive result of this, the number of researchers who study ethnic groups and their cultural tradition and religions increases rapidly. Many handbooks for fieldwork and other studies have been published.

## Research Aims

In certain books such as the Secret History of the Mongols, *Монголын нууц товчоо*, there is ample writing about life, culture and history of the Dzungar Empire (1634–1755). The people of Oirat made a significant contribution to the establishment of the Great Mongolian Empire

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<sup>5</sup> *Ger*. Yurt, the traditional Mongolian dwelling; a round-shaped tent made of wooden frame and poles and felt covering.

<sup>6</sup> 6 Соёлын өвийг хамгаалах тухай хууль. [www.Legalinfo.mn](http://www.Legalinfo.mn). (2018. 09. 16).



(1206–1268) and its founder Činggis Khan (1162–1227) and after many rises and declines throughout history, they ultimately came to this 21<sup>st</sup> century. They lost almost all of their land, people, and religious values after many failed attempts of uprisings of many men and women holding weapons to protect their independence, culture, and traditions. They were divided into Mongolia, China, and Russia of today. Nonetheless, they still successfully preserved their traditions, culture, and religious values. Nowadays, plenty of books have been published about the history of the Oirat and Dzungar Empires. Most of these publications focus on the wars and other special events between the Manchu Qing dynasty (1644–1911) and the Dzungar Empire during the 18<sup>th</sup> century. The aim of the research is to emphasize religion and culture, the life of famous *khutugtus*<sup>7</sup> and eminent monks, collecting oral narratives about history and monastic life and collecting data concerning general information, and the geographical location of the Buddhist monasteries of the Oirats in western Mongolia. Today, the Oirat people of Mongolia mostly live in Uvs and Khovd Provinces in the western part of Mongolia. There was no evidence found in historical materials about what monasteries they had before the 18<sup>th</sup> century.

The aim of my research was to (1) study in depth the cultural heritage and traditions of our ethnic group, (2) study the history of Buddhism spreading in Oirat,<sup>8</sup> historical Buddhist monasteries and their social roles at that time, and (3) identify basic features of our cultural heritage and add them to scientific study materials, contributing to the cultural heritage of our future generations.

The objectives of the research were to (1) review the literature of scholars and researchers about the Oirat people and make a comparative analysis and summarize the study materials of scholars, and (2) conduct field research in 12 *sums* (district, sub-province in a province), including Khyargas, Malchin, Ömnögow', Türgen, and Ulaangom sums in Uvs Province, Altai, Jargalant, Erdenebüren, Mankhan, Bulgan, Myangat, Üyench and Dzereg sums in Khovd Province, and to study their religious traditions and cultures from July 25 to August 25 over 2016 and 2017.

The scope of the research includes the spread of Buddhism in the Oirat area, and the history of 22 famous monasteries in Uvs and Khovd Provinces.

The key feature of the research is that fieldworks were completed among the Mongolian Oirat people in Uvs and Khovd Provinces. Meetings and field work was not limited to the

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<sup>7</sup>*Khutugtu*. Class of high Buddhist incarnate priests in Mongolia.

<sup>8</sup> *Oirat*. One of Ancient Mongol ethnic groups, they are origin was people from “Oi” or Wood. They were part of The Great Mongol Empire in 13<sup>th</sup> century.

Oirat people but also materials of their monasteries, a link of emic understanding of the Oirat ethnic group to the analysis of the etic understanding. My practice and knowledge in Buddhism was completely applied in the study of western Mongolian Buddhism.

The theoretic and practical significance of the research is that studying the old monasteries of the Oirats in Western Mongolia, collecting the sources linked to them and making contributions to future research and study are very important for promoting the culture, safeguarding the intangible resources, and improving immunity of it in the present globalizing world.

The dissertation contains an introduction, three chapters: 1. Spread of Buddhism in Mongolia, 2. Brief History of the Oirats and the Dzungar Empire, 3. Monasteries (*khüree* and *datsan*) in Uws and Khowd Provinces, a conclusion, bibliography, appendix and images. A bibliographical and research review is included in the first sections of each chapters.

### **Research Methodology**

There are many researchers studying temples and monasteries using different research methods. Among them, the Documentation of Mongolian Monasteries research project is the biggest one as it includes information of the most monasteries in Mongolia. That research team conducted field research in Ulaanbaatar and in the countryside between 2005 and 2007 in 21 provinces. The aim of that research was to collect data about general information and geographical location of monasteries which existed at the beginning of the 20<sup>th</sup> century. The researchers conducted interviews with old monks who had studied in those monasteries before 1938 and recorded their memories about the monasteries. This research became an important material for those who want to study Mongolian Buddhism. My research was mostly based on field work. All the monasteries and temples in Uws and Khowd Provinces were included in it. However, it was not very specific about the details of the monasteries and temples in Uws and Khowd Provinces.

Many foreign and Mongolian scholars have studied monasteries in western Mongolia. For instance, the Hungarian researcher, Birtalan Ágnes studied the monasteries of the Dzakhchins and published the results of her work as *Namtar Boloi*, translated into German with the title *Geschichte der heiligen Götterbilder der drei Klöster unseres Jaqačın-Volks*<sup>9</sup>. She examined historical materials of Dzakhchin *khüree* monasteries in linguistic research, and conducted fieldwork as well.

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<sup>9</sup> Birtalan, Ágnes. *Geschichte der heiligen Gotterbilder der drei Kloster unseres Jaqacin-Volks*. *AOH*: XXXIX: 2–3, (1985) 177–192. [History of Dzakhchin Monastery].

My field research was conducted in Uws and Khowd Provinces between 2016 and 2018. The research divided the monasteries according to the different ethnic groups of the two provinces which were part of Oirat territory. B. Rinchen, a famous scholar of Mongolia, noted in his *Монгол ард улсын угсаатны судлал, хэлний шинжилгээний атлас*<sup>10</sup> that there were 33 monasteries in the two provinces. I chose twenty of them depending on their roles in society and economy, the number of their temples and monks as the object of my field research.

Moreover, when B. Rinchen compiled the list of monasteries and temples in Mongolia, he used special terms such as *khüree* (Mo. *küriy-e*, Khal. *xüree*),<sup>11</sup> *khiid* (Mo. *keyid*, Khal. *xiid*),<sup>12</sup> *datsan* (Mo. *dačang*, Khal. *dacan*, Tib. *grwa tshang*),<sup>13</sup> *khural* (Mo. *qural*, Khal. *xural*),<sup>14</sup> and *dugan* (Mo. *duyang*, Khal. *dugan*)<sup>15</sup> to indicate different types of Buddhist institutions.<sup>16</sup>

As the current administrative unit of Uws Province, mostly the Bayad, Dörwöd ethnic groups who live in that province and the *Dejeelingiin Khüree* monastery (Tib. *dga' ldan bshad sgrub nor bu 'phel rgyas gling*) in Khyargas District, and *Tsalgariin Khüree* monastery (Mo. *čalyar-un küriy-e*, Khal. *calgariin xüree*) in Malchin District are monasteries of the Bayad ethnic group, *Gomiin Khüree* monastery (Mo. *gom-un küriy-e*, Tib. *bde chen rab rgyas gling*)

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<sup>10</sup> Ринчэн, Б. *Монгол ард улсын угсаатны судлал, хэлний шинжилгээний атлас*. Улаанбаатар, ШУА 1979. 43–45. [An Atlas of Mongolian Anthropology and Linguistics]. A part of the atlas contains lists of the monasteries and temples that existed in the past in provinces, and separate maps of the provinces and the Ulaanbaatar area with all these monasteries marked.

<sup>11</sup> *Khüree* (Mo. *küriy-e*, Khal. *xüree*). It is a central area which includes several temples with assembly halls, temples, stūpas, and therefore it is a religious center. The name of the *khüree* mostly was given by reincarnations (tulkus), the head of the province or other high ranking people. Sometimes it was named after the land on which it was located.

<sup>12</sup> *Khiid* (Mo. *keyid*, Khal. *xiid*, Tib. *'du khang dgon pa*). It is a monastery in which Buddhist monks or lamas organize all kinds of religious activities including ceremonies (*khural*).

<sup>13</sup> *Datsan* (Mo. *dačang*, Khal. *dacan*, Tib. *grwa tshang*). A place for special Buddhist educational training. Every datsan has its own unique training system with different kinds of rituals and debates. It provides an educational degree or title after students successfully finish a complex curriculum. This is a Buddhist educational college which gives theoretical study based on teaching, debating and compiling.

<sup>14</sup> *Khural* (Mo. *qural*, Khal. *xural*). It is a place with few lamas for religious services, pūjas or recitations.

<sup>15</sup> *Dugan* (Mo. *duyang*, Khal. *dugan*, Tib. *'du khang*). Shrine, temple, assembly hall which has the same meaning as *sūm* 'temple'.

<sup>16</sup> Ринчэн, Б. *Монгол ард улсын угсаатны судлал, хэлний шинжилгээний атлас*, 43–45.



in the centre of the Ulaangom District, Uws Province, *Tögs Buyantiin Khüree* monastery (Mo. *tegüs buyantu-yin küriy-e*, Tib. *bkra shis byung gnas gling*) in Türgen sum, *Shar Tsökhen Khüree* monastery (Mo. *šir-a čöke-yin küriy-e*, Khal. *šar cöxen xüree*, Tib. *bkra shis chos gling*) in Türgen sum, *Namiriin Khüree* monastery (Mo. *namir-un küriy-e*) monastery in Ömnögow' sum are the monasteries of the Dörwöd ethnic group in Uws Province, which were included in my fieldwork. *Ööldiin Khüree* monastery (Mo. *ögeled-ün küriy-e*, Tib. *dga' ldan phun tshogs gling*) in Erdenebüren sum, *Ööldiin Shar Süm* monastery (Mo. *ögeled-ün šir-a sūme*) in Jargalant sum are monasteries of the Ööld ethnic group, *ÜyENCHIIN Khüree* monastery (Mo. *üyenči-yin küriy-e*, Tib. *bkra shis 'kun brtags gling*), *Uliastain Khüree* (Mo. *uliyasutai-yin keyid*, Tib. *bkra shis dgon dkar gling*) in Üyench sum, *Bodanchiin Khüree* monastery (Mo. *bodongči-yin küriy-e*, Tib. *bkra shis phun tshogs gling*) in Altai sum, *Tögrögiin Khüree* (Mo. *tögerig-ün küriy-e*, Tib. *bkra shis 'kun mkhyen gling*) in Mankhan sum, *Dzergiin Khüree* monastery (Mo. *jerge-yin küriy-e*, Tib. *bkra shis dkon brtsegs gling*) in Mankhan sum, *Burgasnii Khiid* monastery (Mo. *čayan buryasun-u keyid*, Khal. *cagaan burgasnii xiid*) in Dzereg sum are monasteries of the Dzakhchin ethnic group, *Öwgön Datsan* monastery (Mo. *ebügen dačang*), *Goliin Datsan* monastery (Mo. *γool-un dačang*, Tib. *don sgrub dga' ldan gling*), *Naidan Datsan* monastery (Mo. *nayidang-un dačang*), *Laijing Datsan* monastery in Myangat sum are monasteries of the Myangat ethnic group, *Torguut Wangiin Khüree* monastery (Mo. *torγud wang-un küriy-e*, Tib. *mkhas grub bshad grub phel rgyas gling*), *Torguutiin Beiliin Khüree* monastery (Mo. *torγud beile-yin küriy-e*, Tib. *bde chen kun sal gling*), *Torguutiin Taijiin Khüree* (Mo. *torγud tayiji-yin küriy-e*, Tib. *bde chen kun sal gling*), *Torguutiin Khiid* monastery (Mo. *torγud-un keyid*, Tib. *bde chen kun dga' gling*) in Bulgan sum are monasteries of the Torguut ethnic group were added to the fieldwork.

During the fieldwork, I visited every location of those monasteries and temples in the two provinces and took more than 200 photographs related to the remaining ruins. I interviewed around one hundred people, aged between 30–85, wrote notes about previously untold stories and recorded interviews, and administered specially prepared questionnaires associated with the research. I took photographs of the current landscape, investigated the remains of statues and sūtras. A comparative analysis has been conducted within other researchers' notes, guidebooks, and other works.

The dissertation has been according to the sequence of my questionnaires. The original survey form has been included in an appendix. I would like to acknowledge with gratitude, the support and assistance of every person who helped my research and who proudly told everything about what they knew about their traditions and culture. I am grateful to those many

people of different *sums*, the members of the Bayad ethnic group, Dörwöds, Öölds, Dzakhchins, Myangats and Torguut ethnic groups living in Ulaanbaatar, Darkhan and Erdenet cities who have been interviewed for the purpose of the research and gave much interesting information, told rarely known stories, and folklegend. All of these talks have been recorded with voice recorder. Many materials in connection to my research are located in the museums in Uws and Khovd Provinces as well as in the museums in the *sums* that have been mentioned. Other materials linked to these temples and monasteries found in the Central Archives in Uws and Khovd Provinces, the National Central Archive, Institute of History and Archaeology of the Mongolian Academy of Sciences, and the Library of Gandantegchenling Monastery were searched between 2016 and 2018 but no specific documents were found. Therefore, in order to complete, the PhD thesis *History and Contemporary Situation of the Oirat Buddhist Monasteries in Western Mongolia*, the research was mostly based predominately on fieldwork materials, and other research, studies, books and materials of Mongolian and foreign researchers in the same study. I am going to introduce three case studies in order to demonstrate my methodology.

## Case Studies

### Case I

J. Lkhagvaa, from the Bayad ethnic group, a resident of Khyargas sum of Uws Province was interviewed at the centre of Khyargas sum, Uws Province on 13 June 2016.

- Please tell me about the Dejeelingiin Khüree monastery?

I don't know much about this monastery. However, there were 40–50 people who were lamas in the *khüree* before they became laymen. There were many people including Painter Choimpel who made this chest drawer and was my instructor and we called him *dedee* (lama), and my aunt Lungaraw. I have forgotten most of the names. I was very young and was living in the countryside. In 1952, when I turned 17 years old, I came to *artel*<sup>17</sup> at the centre of the *sum* to become a craftsman. Some of the lamas were repressed, others became laymen. They were working in the *artel*, a small factory founded by them. As it was told by these people, Dejeelingiin Khüree monastery was the biggest monastery in the Bayad banners in Dörwöd Dalai Khan Province until it was destroyed. Among the monastery in Bayad's *khoshuu*<sup>18</sup> of

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<sup>17</sup> *Artel*. Communal handicraft co-operative; established in the 1930–1950 in Mongolia.

<sup>18</sup> *Khoshuu*. Banner, territorial unit; division of a county.

Bayad people, Dejeelingiin Khüree and Tsalgariin Khüree monasteries were the two biggest monasteries.

- *Did you see remains of any temples when you visited the monastic sites?*

There were almost no remains because people built their fences on top of the remains. However, people were not building anything on the top of the remains of the main temples. Any other locations were used for other purposes. Recently, a new stupa built on the location of the main temple.

- *Do you know who dismantled the monastery and what year was it happen?*

I haven't heard anything about it. It was prohibited to talk about it to anyone or talk with someone. It was a difficult time because if someone tried to talk on this topic, he might have been end up in jail or he would be thought of counterrevolutionary.

## Case II

B. Soyol-Erdene from the Ööld ethnic group, a resident of Jargalant sum in Khowd Province, *Khamba lama*<sup>19</sup> of the reopened Khowdiin Shar Süm or Tügeemel Amarjuulagch monastery was interviewed at the centre of Jargalant sum of Khowd Province on 22 July 2017.

- *Please introduce yourself,*

My name is B. Soyol-Erdene. I was born in Erdenebüren sum in Khowd Province.

- *Do you know anything about Shar Süm monastery?*

Let me tell you about what I heard from my guru lama. There was a fully-ordained lama called Dondog. He had a small temple at the bank of the Buyant River. It is not clear that who was that lama and where he came from. At that time, the wife of Yalangaa, a local administrator of the Manchu Empire got sick. Dondog gelong had a special ritual for curing his wife. To reply to his help, the *Amban*<sup>20</sup> wanted to build a bigger temple to this lama. The *amban* got approval from the Qing emperor and built the temple. They gave the name *Tügeemel Amarjuulagch* and it took two years to complete the construction. About 1000 Chinese workers came here for building work and they were making dark blue bricks to build it. In 1938 the temple was dismantled and the bricks were used to build the building of the first primary school. These

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<sup>19</sup> *Khamba lama* (Tib. *mkhan po bla ma*). Abbot, head of a monastery.

<sup>20</sup> *Amban*. This administration was established by the order of the Qing emperor in 1761 and it was called Ministry of the Qing dynasty in Khowd province and it has another names such as "Hebei Amban", "Huwiin Amban". It administered 2 Dörwöd, 7 Altai Uriankhai, 2 Torguut, 1 Dzakchhin, 1 Myangat, 1 Ööld sub-provinces. Last Amban was abandoned in 1912 after Ikh Khüree was freed from the Qing army.



Chinese workers were special artists. Lama Luwsan, *Gabj* lama at the *Dashchoimbel Datsan*<sup>21</sup> monastic school, told me that our monastery was very elegant looking and had 8 yellow temples. He was studying in the Shar Süm Khüree monastery at a young age. These eight temples were the *Choir Datsan*,<sup>22</sup> *Jüid Datsan*,<sup>23</sup> *Agwa Datsan*,<sup>24</sup> 2 store buildings with 2 doors at the front and back, *Tsogchin temple* (Mo. *čoyčín*, Khal. *cogčín*).<sup>25</sup> As the colours of all 8 temple buildings (*süm*) were yellow, they were famous by the name, the eight Shar Süm monastery of Khowd. There is a travel note about this monastery by one of the foreign explorers. I saw that picture and it was taken from behind of the monastery.

- *What special services and rituals did they have?*

After the Lunar New Year, they were having the *Maidar ergekh* ceremony<sup>26</sup> on the 16<sup>th</sup> of the first month of Spring. Because it was built with the support of the Manchu Emperor, after the Maitreya procession, they were having special events like presenting movies, playing drama, dancing and singing. They had a 21 Tārādance and the clothes of the 21 Tārāwere kept in the temple of Tārā. This Tārātemple was at the northeast side of the monastery. On the second floor of *Jüid Datsan* in the special boxes, all *Tsam* (Tib. *'cham*)<sup>27</sup> dance masks were kept. Luwsan lama told me this story and he said that all these masks were very beautiful.

### Case III

Yadamjaw from the Dzakhchin Ethnic group, resident of Mankhan sum of Khowd Province and Khamba lama of the reopened Tögrögiin Khüree monastery was interviewed at the centre of Mankhan sum of Khowd Province on 22 July 2017.

- *Were there lay people living around the monastery?*

I heard there were. Lay people were living south of the monastery.

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<sup>21</sup> *Dashchoimbel Datsan* (Tib. *bkra shis chos 'phel grwa tshang*). Buddhist philosophical monastic school of Gandantegchenling monastery.

<sup>22</sup> *Choir Datsan* (Tib. *chos grwa tshang*). Means of “wisdom quality” in Mongolian. It is monastic school teaching Buddhist philosophy.

<sup>23</sup> *Jüid Datsan* (Tib. *rgyud grwa tshang*). A school of teaching Buddhist secret tantra.

<sup>24</sup> *Agwa Datsan* (Tib. *sngags pa grwa tshang*). Tantric monastic school; monastic school specialized in tantric studies.

<sup>25</sup> *Tsogchin* (Mo. *čogčing*, Khal. *cogčín*, Tib. *tshogs chen*). It means main pūja or assembly (*khural*) and this is a main temple where all lamas hold pūja or ritual together.

<sup>26</sup> *Maidar ergekh* ceremony. Maitreya is the future Buddha. Maitreya circumambulation ceremony is a religious ritual to remind the compassion of Maitreya.

<sup>27</sup> *Tsam* (Tib. *'chams*). This is masked ritual dance performed in monasteries.

- *Did your monastery have a camel caravan for transporting goods?*

I don't know about it.

- *How many financial units (jas) and livestock did they have?*

They had about twenty thousand sheep in the 1930s. Also, they had other kinds of livestock.

- *Was there any sacred mountain or owoo (cairn)?*

There were many of them. For example, Tsakhiriin Cairn (Mo. *čakiγur-un oboγa*, Khal. *caxiriin owoo*), Rashaant Cairn (Mo. *rašiyantu-yin oboγa*, Khal. *rašantiin owoo*) were having a special ceremony from Tögrögiin Khüree monastery. This ceremony was held in summer.

- *Is there a river near the monastery?*

Tögrög River (Mo. *tögerig γool*, Khal. *tögrög gol*) and Tsenkher River (Mo. *čengker γool*, Khal. *cenxer gol*) are near the monastery.

- *Was there a well inside of the monastery?*

There was a well called Tögrög Spring (Mo. *tögerig rašijan*, Khal. *tögrög rašaan*).

- *Was there any special garbage disposal area of the monastery?*

They were throwing their garbage to the small shallow gorge which is on the west side of monastery. It is about 800 meters distance from the monastery.

- *How did they celebrate special holidays? For example the Lunar New Year?*

They were having Lunar New Year and *Maidar ergekh* ceremony for many days.

- *Did they have a woodblock printing place?*

They didn't have a woodblock printing.

- *Did they have special burial ground for the deceased body?*

They had a special burial ground. There were 2 places, one for lay people and another for lamas. The place for lamas is about 3 kilometers from the monastery. We don't say the name of this place out of respect.

## Table of the Fieldwork Research

Dejeelingiin Khüree	Uws, Khyargas sum	2015, 2016, 2017
Tsalgariin Khüree	Uws, Malchin sum	2016, 2017
Gomiin Khüree	Uws, Ulaangom sum	2015, 2016, 2017
Shar Tsökheen Khüree	Uws, Ömnögow' sum	2016, 2017
Namiriin Khüree	Uws, Ömnögow' sum	2016, 2017
Tögs buyantiin Khüree	Uws, Türgen sum	2016, 2017
Ööldiin Shar Süm	Khowd, Chandman' sum	2016, 2017
Ööldiin Khüree	Khowd, Erdenebüren sum	2016, 2017
Üyenchün Khüree	Khowd, Üyench sum	2017
Uliastain Khüree	Khowd, Dzereg sum	2017
Bodonchiin Khüree	Khowd, Altai sum	2017
Tögrögiin Khüree	Khowd, Mankhan sum	2017
Dzeregiin Khüree	Khowd, Mankhan sum	2017
Burgasnii Khiid	Khowd, Dzereg sum	2017
Myangatiin Khüree,	Khowd, Myangad sum	2017
Öwgön Datsan		
Naidan Datsan	Khowd, Myangad sum	2017
Goliin Datsan	Khowd, Myangad sum	2017
Laijin Datsan	Khowd, Myangad sum	2017
Torguut Wangiin Khüree	Khowd, Bulgan sum	2017
Torguut Beiliin Khüree	Khowd, Bulgan sum	2017
Torguutiin Taijiin Khüree	Khowd, Bulgan sum	2017
Torguutiin Khiid	Khowd, Bulgan sum	2017



# 1. Spread of Buddhism among the Mongols and the Oirats

## 1.1. Spread of Buddhism among the Mongols

Historical books and materials on Mongolian Buddhism were used in the research such as *Khor Choinjung* (Tib. *hor gyi chos 'byung*) or *Хөх нуурын домог* by Сүмбэ хамба Ишбалжир,<sup>28</sup> Цэмбэл гүүш's *Их монгол орноо дээдийн ном ямар мэт гарсан ёсны номлол ялгуусны шаашин их эрдэнийг гийгүүлэгч зул*,<sup>29</sup> Зава лам Лувсандамдин's *Алтан дэвтэр*,<sup>30</sup> Дармадалай's *Их монголын оронд дээдийн ном ямар мэт дэлгэрсэн ёсыг тодорхой өгүүлэгч цагаан линхуян эрхис оришвой*,<sup>31</sup> Дармаабадра's *Алтан эрх хэмээх ориш*,<sup>32</sup> Раднабадраа's *Равжамба зая бандидын тууж Сарны гэрэл хэмээх энэ мэт болой*,<sup>33</sup> Галдан's *Эрдэний эрх хэмээх түүх болой*,<sup>34</sup> Лонжид, З., Батсайхан, О. (эрхэлсэн)

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<sup>28</sup> Ye shes dpal' 'byor. *mtsho sngon gyi lo rgyus sogs bkod pa'i tshangs glu gsar snyan* (Хөх нуурын үндэстний хороо) *Хөх нуурын домог тэргүүтнийг бичсэн Эсрүүгийн дуулал шинэ яруу хэмээгдэх оришвай*. (Монгол хэлэнд буулгасан Гэлэгжамц). (Committee of ethnic groups of Kokonor). (Translated by Gelegjamts). УТНС. ГБС. Ho-Chin Yang, The Annals of Kokonor. John R. Krueger, Editor. Indiana University Publications 1969, Сүмбэ хамбо Ишбалжир. *Хөх нуурын түүх*. Эрхэлсэн Д. Дашбадрах. Улаанбаатар, s. n. 1997. [Legend of Kokonor and New Melodies of Esaru].

<sup>29</sup> Цэмбэл гүүш. *Их монгол орноо дээдийн ном ямар мэт гарсан ёсны ёсны номлол ялгуусны шаашин их эрдэнийг гийгүүлэгч зул*. Эрхэлсэн Л. Тэрбиш, Р. Бямбаа. Улаанбаатар, s. n. 1996. (The following .. Цэмбэл гүүш. *Монголын түүх*) [How dharma was Spread in Great Mongolia and the Lamp of Great Illuminating Treasure of the Religion of Victorious One].

<sup>30</sup> Зава Дамдин. *Алтан дэвтэр*. Эрхэлсэн С. Гантөмөр. Улаанбаатар, Адмон принт ххк 2014. (The following .. Зава Дамдин. *Алтан дэвтэр*) [Golden Sutra].

<sup>31</sup> Дармадалай. *Их монголын оронд дээдийн ном ямар мэт дэлгэрсэн ёсыг тодорхой өгүүлэгч цагаан линхуян эрхис оришвой*. Эрхэлсэн Ш. Сонинбаяр. Улаанбаатар, Шашны дээд сургууль 2014. (The following .. Дармадалай. *Номын гарлага*). [Rosary of White lotuses, Being the Clear Account of How the Precious Teaching of Buddha Appeared and Spread in the Great Mongolia].

<sup>32</sup> Дармабадраа. *Алтан эрх хэмээх ориш*. Эрхэлсэн На. Сүхбаатар, Х. Бямбажав. (BIBLIOTHECA OIRATICA VIII). Улаанбаатар, Соёмбо притинг ххк 2008. (The following ... Дармабадраа. *Алтан эрх*). [Golden Rosary].

<sup>33</sup> Раднабадраа. Равжамба зая бандидын тууж *Сарны гэрэл* хэмээх энэ мэт болой. Эрхэлсэн А. Очир, Ц. Цэрэндорж. (BIBLIOTHECA OIRATICA IX). Улаанбаатар, Соёмбо притинг ххк 2008. (The following .. Раднабадраа. *Сарны гэрэл*). [Biography of Zaya Pandita Rawjamba and Moonlight].

<sup>34</sup> Галдан. *Эрдэний эрх хэмээх түүх болой*. Эрхэлсэн А. Цанжид. Улаанбаатар, МУИС 2006. (The following .. Галдан. *Эрдэний эрх*). [The Jewel Rosary of History].

Монголын товч түүх,<sup>35</sup> Цэрэндорж, Д. (эрхэлсэн) *Монгол улсын түүх тэргүүн боть*,<sup>36</sup> Өлзийбаяр, С., Энхбат, А. Жужан, *Монголын эртний түүх*,<sup>37</sup> Дэлгэржаргал, П. Сяньби, *Монголын эртний түүх*,<sup>38</sup> Дэлгэржаргал, П., Батсүрэн, Б. (эрхэлсэн) *Төв азийн нүүдэлчдийн төр улсууд* (VI–XII зуун),<sup>39</sup> Сүхбаатар, Г. *Монгол Нирун улс* (330–555),<sup>40</sup> Бира, Ш. *Монголын түүх, соёл, түүх соёлын бичлэгийн судалгаа*<sup>41</sup> among the contemporary Mongolian historical books and materials. Many books of western scholars were drawn upon concerning the history of the spread of Buddhism in Xiongnu, Xianbei, Juan-juan, Khitan, Turkik, and Uighur people built their empires in the land of the Mongols such as Thomas J. Bartfield's *The Hsiung-nu Imperial Confederacy: Organization and Foreign Policy*,<sup>42</sup> Sagaster, Klaus's *The History of Buddhism among the Mongols*,<sup>43</sup> Solonin. K. J. *Buddhist connections between the Liao and Xixia*,<sup>44</sup> Sinor, Denis's *The Cambridge History of Early Inner Asia*,<sup>45</sup> Ware, James R.'s *Wei Shou on Buddhism*,<sup>46</sup> Amy McNair's *Patronage of*

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<sup>35</sup> *Монголын эх түүх*. Эрхэлсэн З. Лонжид, О. Батсайхан. Улаанбаатар, Соёмбо принтинг ххк 2014. [Mongolian Brief History].

<sup>36</sup> Цэрэндорж, Д. (эрхэлсэн) *Монгол улсын түүх тэргүүн боть*. Улаанбаатар, Адмон ххк 2004. [Mongolian History Vol 1].

<sup>37</sup> Өлзийбаяр, С., Энхбат, А. Жужан, *монголын эртний түүх*. Улаанбаатар, Соёмбо притинг ххк 2017. [Rouran Khaganate, History of Ancient Mongolia].

<sup>38</sup> Дэлгэржаргал, П. Сяньби, *Монголын эртний түүх*. Улаанбаатар, Соёмбо притинг ххк 2017. [Xian-bei, History Ancient Mongolia].

<sup>39</sup> Дэлгэржаргал, П., Батсүрэн, Б. (эрхэлсэн) *Төв азийн нүүдэлчдийн төр улсууд* (VI–XII зуун). Улаанбаатар, Соёмбо принтинг ххк 2017 [Nomadic States in Central Asia (6th–12th century)].

<sup>40</sup> Сүхбаатар, Г. *Монгол Нирун улс*. (330–555). Улаанбаатар, ШУА 1992. [Mongol Nirun Khanate. (330–555)].

<sup>41</sup> Бира, Ш. *Монголын түүх, соёл, түүх соёлын бичлэгийн судалгаа*. Улаанбаатар, Интерпресс ххк 2001. [Study of Mongolian History, Culture, Historical Sources].

<sup>42</sup> Thomas J. Bartfield. *The Hsiung-nu Imperial Confederacy: Organization and Foreign Policy*. Association for Asian Studies. *The Journal of Asian Studies*, Vol. 41, No. 1 (1981). 45–61.

<sup>43</sup> Sagaster, Klaus. *The history of Buddhism among the Mongols*. Ann Heirman and Stephan Peter Bumbacher. *The Spread of Buddhism*. (Asian Studies Handbook of Oriental Studies. Section 8 Uralic & Central Asian Studies), Volume 16, 2007.

<sup>44</sup> Sagaster, Klaus. *The history of Buddhism among the Mongols*. Ann Heirman and Stephan Peter Bumbacher. *The Spread of Buddhism*. (Asian Studies Handbook of Oriental Studies. Section 8 Uralic & Central Asian Studies), Volume 16, 2007.

<sup>45</sup> Solonin, K. J. *Buddhist connections between the Liao and Xixia*. *Yuan Studies* 43, 2013, 171.

<sup>46</sup> Sinor, Denis. *The Cambridge History of Early Inner Asia*. Cambridge University Press 2008.

<sup>47</sup> Ware, James R. *Wei Shou On Buddhism*. *Toung Pao*, Second Series, Vol. 30, No. 1/2 (1933). 100–181.

*Buddhist Buildings and Sovereignty in Medieval China: Four Cases from the Northern Wei Dynasty*,<sup>47</sup> Charleux, Isabelle's *Buddhist Monasteries in Southern Mongolia*<sup>48</sup> were drawn upon in the study.

Buddhism originated in India 2,500 years ago. It spread to ancient Mongolia around two thousand years ago and it evolved deeply into our culture and inherently became the link to traditional politics and religion. The history of Mongolian Buddhism is divided into three periods: ancient, middle and modern. We can say that the first introduction of Buddhism was spread among many ancient tribes living in the Mongolian lands where they established their empires. This period continued until the 10<sup>th</sup> century. A special characteristics of this spread during this period is it did not come through China or Tibet but it arrived from the Middle East Asian people/nations such as Parfy, Samarkhand, Tokhar, Kuchi, and Turkestan along the great Silk Road and was introduced to Central Asia directly from India. Famous Mongolian Buddhist scholar Зава Дамдин mentioned in his *Алтан дэвтэр* that great paṇitas in Sogd and Uighur translated Mahāyāna sūtras.

At that time, the Sogdian people of Sogdia, which was an ancient Iranian civilization in Asia that existed from the 6<sup>th</sup> century BC to the 11<sup>th</sup> century AD, came from Li land to the place of the Uighurs, and became instructors for the Uighurs and the Mongols and was teaching the Dharma derived from ancient India.<sup>49</sup> This is a story of how the holy Dharma was introduced. The people not only believed in the Dharma but they were reciting Taking Refuge verses in Ancient Indian language using Hindi, Sogdian, and Uighur languages for teaching and learning. They had a tradition of using Sogdian script for writing oral traditions.<sup>50</sup> There are many such examples of Buddhism's spreading before the Činggis Khan's Great Empire. Buddhism was forming its own unique characteristics when it penetrated into the lifestyle, and spiritual faith among nomadic empires, especially for the Mongol and Turkic Empires. Therefore, we can refer to Mongolian Buddhism because it was performing a special role in the life of the people living in the 'Northern Land' or the Mongolian Steppe.

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<sup>47</sup> Amy McNair. *Patronage of Buddhist Buildings and Sovereignty in Medieval China: Four Cases from the Northern Wei Dynasty*. Barbara Shculer (Hrsg), Stifter und Mazene und ihre Rolle in der Religion: Von Königen, Mönchen, Vordenkern und laien in indien, China und anderen Kulturen. Wiesbaden 2013, 19–20.

<sup>48</sup> Charleux, Isabelle. "Buddhist monasteries in Southern Mongolia" Author's manuscript. See the published version in *The Buddhist Khüree. A cross-cultural Survey*, Pierre Pichard & François Lagirarde (eds), Paris: École Française d'Extrême-Orient, 2003, 351–390.

<sup>49</sup> Зава Дамдин. *Алтан дэвтэр* 53.

<sup>50</sup> Зава Дамдин. *Алтан дэвтэр* 53.

Considering the Xiongnu Empire (3<sup>rd</sup> century BC to 1<sup>st</sup> century CE), stretched to the west to Khotan in East Turkmenistan. This was out of the boundaries of the spreading Buddhism in the Steppe when it was the main symbol of civilization and religion at the time. This though is uncertain.

After the fall of the Xiongnu Empire, the Xianbeis (147–234) built their empire and moved (apparently from the east) into the region vacated by the Xiongnus. Although there is some evidence that their political policy was based on Buddhist myths or tales, Buddhism was not their main religion, but Shamanism.

The current tradition of Mahāyāna Buddhism found its form around the time of the empire of Northern Wei (386–534).<sup>51</sup> After the Xiongnu Empire, Buddhism prevailed in the Toba people in the nomadic tribes and at the base was a combination of religion and authority system set its first form in the Northern Wei Empire of Toba people.

Aristocrats in the Toba Wei Empire also known as Northern Wei, built historical Buddhist construction sites as a symbol of the success of their empire and the state.<sup>52</sup> The influence of monarchs of Toba Wei performed a significant impression on the aristocrats of the Juan-juan Empire in the land of the Mongols and it did notably affect to spread Buddhism there.

The Juan-juan Khaganate among the ancient nomadic empires glorified Buddhism at the national level. They had direct contact with India and actualized Indian Buddhist culture in the land of the Mongols. Shamanism was their main religion at first but they converted into Buddhism eventually and it became the religion at the national level. The monarchs of the Juan-juan khaganate issued orders to create Buddhist thangkas and statues by gold and other precious gems. Around 438–489 AD, they invited Paṇḍita Darmapariya, who understood the meaning of many dharma sūtras, Abhidharma sūtra, Saṅgha sūtra, and gained special power of mantra. They enthroned him as the guru of the nation and they gave him 3000 households as his servicemen.<sup>53</sup> It is becoming clear in historical materials that Buddhism in Central Asia was introduced from the period of the Turkic Empire (555–745) and the Toba emperor (573–581) issued an order to build Buddhist temples and stūpas (Mo. *suburyan*). Afterwards, Buddhism

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<sup>51</sup> Charleux, Isabelle. *Buddhist monasteries in Southern Mongolia* 352.

<sup>52</sup> Amy McNair. *Patronage of Buddhist Buildings and Sovereignty in Medieval China: Four Cases from the Northern Wei Dynasty* 1.

<sup>53</sup> Сүхбаатар, Г. *Монгол Нурун улс* (330–555) 129.

spread during the period of Ishpara emperor (581–587) and Bilge emperor (710–730) in the central part of Mongolia.

After Turkic, Buddhism continued its development in the period of the Uighur Empire. Many activities were completed such as building temples and stūpas in Khar Balgas (Mo. *qar-a balyasun*, Khal. *xar balgas*), Baibalyk city and translating many Buddhist sūtras for the further development of Buddhism. Even though this growth reached its top level during 744–840, after the mantra tradition for the national religion, Buddhism started to weaken.

They were using Sogdian script in the beginning. It is known nowadays as Uighur script. Some words such as *nirvaan* (Khal. *gaslangaas nōxsön*, Skr. *nirvāṇa*, Tib. *mya ngan las 'das pa*), *shashin* (Skr. *śaśana*, Mo. *šasin*), *sansar* (Skr. *śansāra*, Mo. *sansar*), *sudar* (Skr. *sūtra*, Mo. *sudur*), *shastir* (Skr. *śāstara*, Mo. *šastar*), *adis* (Skr. *adhiśthāna*, Mo. *adis*), we still use today derived from Uighur which they used at that time before the second wave of Buddhism came from Tibet. Therefore, contributions of the Uighurs in religion and culture of Mongolia are immeasurable.

The Khitan people of the Great Liao dynasty (907–1125) who spoke a Mongolian language supported Buddhism when their empire was strong and powerful. They were announcing Buddhism for their national religion and trying to use their political power. At the beginning of the 10<sup>th</sup> century, Buddhism became the main religion for people. Not only Buddhist ideology was important for them but also the philosophy of Konfucius, Taoist philosophy, and shamanism existed harmoniously.<sup>54</sup> Even though the saṅgha of Khitan mostly received their Buddhist culture from the Tang dynasty (hedees hed hurtel), they did not keep many new achievements from the Song dynasty (hedees hed hurtel).<sup>55</sup>

The trails that show Buddhism gained at a high level during the Khitan Empire are construction of Buddhist temples and stūpas. Many Khitan temples and stūpas from the Steppe of Eastern Mongolia through the land of Manchuria, Inner Mongolia to Shanxi currently Shanxi Province in China, and Beijing are the evidence to show they were highly skilled builders. These constructions were mostly Chinese Style.<sup>56</sup> Two of the biggest examples of it are the stūpa of Kherlen Bars city in the basin of the Kherlen River in Tsagaan Owoo sum in Dornod

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<sup>54</sup> Дэлгэржаргал, П., Батсүрэн, Б. (эрхэлсэн) *Төв азийн нүүдэлчдийн төр улсууд* (VI–XII зуун) 185.

<sup>55</sup> Solonin, K. J. *Buddhist connections between the Liao and Xixia*. Journal of Song –Yuan Studies 43, 2013. 171.

<sup>56</sup> Charleux, Isabelle. *Buddhist monasteries in Southern Mongolia* 352.

Province in Eastern Mongolia and Jinchin White stūpa in Western Baarin Province in Inner Mongolia.

Buddhism gained its success many times in ancient nations which rose and fell in the land of the Mongols. They were receiving the religious culture of ancient India through the Middle East and enriched it with their nomadic culture. This was the beginning of Buddhism thriving in the land of Mongolia.

The 13<sup>th</sup> century is a special period that saw a major revolution for national consciousness, social ethics, mind, ideology for Mongol people. Although the nomadic clans were having continuous war with one another, eventually they built the greatest empire of all time which conquered almost half of the world. After the Great Mongol Empire was established in 1206, they had active political, economic, and cultural relations with their neighborhood and other nations of the world. It became the prosperity of spreading Buddhism which already had a great religious tradition in nomadic people and other religions.

Even though Činggis Khan (1162–1227) and his successors were respecting all the religions, eventually Buddhism had stronger influence than others. The Khans of the empires had a special tie with Tibetan high ranking lamas and they had the policy to support Buddhism. Thinking that Buddhism came to Mongolia only from Tibet is incorrect. While there is the form of Tibetan Buddhism, there were other forms of Buddhism such as from the Uighurs, *Tanguds* (Mo. *qašin irgen*, Tib. *mi nyag*),<sup>57</sup> and Chinese. It is obvious that the condition spreading Buddhism from Uighur was Tata tonga's (Mo. *tatatungya*), the keeper of the seal of the Naiman Tayan Khan, fell into the hands of the Mongols, and his strong influence to Činggis Khan. Tatatonga was not Naiman, but an Uighur, eventually he became an advisor to Činggis Khan. The Uighurs used primarily a script that had been derived from the Sogdian script and which is referred to as Uighur script. The Uighur Tatatonga assumed office with Činggis Khan and apparently taught to the Mongols the Uighur script. This script began to be used also for representing the Mongolian language. To the present day, the Uighur script is widely used by the Mongols.

After conquering against the Xixia Empire, the Empire of the Tanguds. Činggis Khan had an opportunity to make contact directly with Tibet in 1227, and he was receiving a lot of information from Tibetan high lamas. At that time, 7 lamas came from Tibet to teach but they

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<sup>57</sup>*Tangud*. Mongols call it "Tangud" Western Xia state of Deng Xia nation (1038–1227). Chinese, Jurhuns say "Da Xia (Great Xia), "Xi Xia (Western Xia), Tibetans call them "Minag". It remarked in "Secret history of Mongols" as "Khashin" state. Гомбажав. *Алтан эрх*. Эрхэлсэн Ч. Чоймоо. Улаанбаатар, Соёмбо притинг ххк 2015.

returned not long after because of the oppositions from shamans. Mentioned by name are Tsalwadungarba,<sup>58</sup> a disciple of Zhang Tshal pa brTson 'grus grags pa (1123–1193), the founder of the Tsalwagarjudba (Tib. *tshal pa bka' brgyud pa*), and Zina Geshe (Tib. *dge bshes*),<sup>59</sup> a learned Sakya monk. Činggis Khan is reported to have been so favorably struck by Tsanvadungarba that he granted the Buddhists clearly exemption from taxes.<sup>60</sup> Also, he was giving an order to reconstruct monasteries in the Tangud area.<sup>61</sup>

In historical material, "When Činggis Khan went to Tibet he was 45 years old, in the year of the Fire Rabbit of the 14<sup>th</sup> sexagenary cycle (1206), Desrid Togma<sup>62</sup> and Tsalba Gungaadorj sent their 300 people to greet him and organized a special ceremony. This messenger brought a message about their surrender and offering of three provinces of Ngari (Tib. *mnga' ris skor gsum*),<sup>63</sup> four provinces in Ü-tsang (Tib. *dbus gtsang*)<sup>64</sup> and three places in Southern Kham (Tib. *kham*s)<sup>65</sup> under his rule as the present of capitulating.<sup>66</sup> This area of Tibet became under his control. According to another source material, he sent his letter and presents to Gungaanyambo (Tib. *kun dga' snying po*),<sup>67</sup> high lama of the Sakya stream of Tibetan Buddhism out of his respect to the lama. He said "I have a special reason to invite your holiness. However, it is not the right time now because of political reasons but I have an admiration for you. Therefore, could you include me in your prayers? Someday, when I finish the matters, you should come to visit here with your disciples to spread Buddhism in the Mongol lands." Even though he never met the lama in face to face, because he had faith in the lama from a distance and sent his presents to monastics and the Ü-tsang precious three deities, he is a King of Dharma."<sup>68</sup> Additionally, Činggis Khan had contact with Chinese Buddhist lamas.

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<sup>58</sup> Tsalwadungarba (Tib. *tshal pa dun dkar ba*). A lama scholar of Tibet.

<sup>59</sup> Geshe (Tib. *dge bshes*). 'Virtuous friend', high academic degree in philosophical studies.

<sup>60</sup> Бира, Ш. Монголын түүх, соёл, түүх бичлэгийн судалгаа 190.

<sup>61</sup> Sagaster, Klaus. The History of Buddhism among the Mongols 181.

<sup>62</sup> Desrid Jogaa (Tib. *sde srid jo dga'a*). Tibetan authority.

<sup>63</sup> Ngari 3 provinces (Tib. *mnga' ris skor gsum*). A name of the Khan's serviceman. These are 3 places of Tibet surrounded by snowy mountains.

<sup>64</sup> Ü-tsang (Tib. *dbus gtsang*). Concatenation of Ü and Tsang. Ü is a center of the land, Tsang is an area near the Tsangporiver.

<sup>65</sup> Kham (Tib. *kham*s). Eastern land of Tibet and it is an area of Amduu and Kham.

<sup>66</sup> Зава Дамдин. Алтан дэвтэр 77.

<sup>67</sup> Gungaanyambo (Tib. *kun dga' snying po*). High lama of the Sakya stream.

<sup>68</sup> Цэмбэл гүүш. Монголын түүх 23.



During the campaign against the Jin Dynasty (Mo. *altan ulus*) that lasted from 1211 to 1216, Činggis Khan encountered representatives of Chinese Buddhism. In 1214, the thirteen-year old monk Haiyun (1202–1257) paid his respects to him. Haiyun belonged to the Chan or meditation school (Chin. *chanzong*) that had a very big influence in Northern China at the beginning of the 20<sup>th</sup> century. It is obvious that the Great Khan asked many things about Buddhism and had the answers from the lama. Činggis Khan issued an order to exempt him from tax for Chinese Buddhist lamas. His successors followed this order. The Chan master (Chin. *chanshi*) Haiyun also enjoyed the highest esteem from Činggis Khan's successors Ögödei (r. 1229–1241), Güyüg (r. 1242–1246), and Möngke (r. 1251–1259).

Based on the facts mentioned above, Činggis Khan was a king who helped Buddhist Dharma and who used the dual system, the combination of religion and political system. We can say that he gave this tradition to the next generations.

Ögödei Khan (1186–1241) invited the high lama of Taglunba monastery (Tib. *stag lung pa*) in Tibet to the Mongol lands and appointed him as guru of Sorkhagtani, queen of Tului (?–1252) and his *Khuntaij* (Mo. *yung tayiji*, Khal. *xuntaij*)<sup>69</sup> in Karakorum, capital of the Mongol Empire. As mentioned in some books of the Great Yuan Dynasty, the period of Ögödei Khan, Namu, Otochi lamas from Kashmiri or Kachi of Northern lamas came to the Khan's palace. Güyüg Khan (?–1248), the third king of the Great Mongol Empire, declared Namu as his guru. Also, Möngke Khan (1208–1259) proclaimed him as a national religious leader and issued him a special seal. This Namu lama played an important role together with Phagpa Lama Drogön Chogyal Phagpa (Tib. *'phags pa 'gro mgon chos rgyal*, 1235–1280)<sup>70</sup> making Tibetan Buddhism to become the dominant religion of the Yuan dynasty during the period on Qubilai Khan (1215–1295). One evidence of Buddhism that was important at the beginning of the Great Mongol Empire is the inscription on a stone monument found near the base of Erdene Zuu monastery. The meaning of the script was about Ögödei Khan who ordered to build a big temple in 1246 and Möngke Khan completed the construction in 1256.<sup>71</sup> Other Khans were also paying attention to the temple and they spent some wealth for reconstruction for this in 1311, 1342–1346, thus it became more elegant looking. There were 5 stores and 90 meters tall tower (*ger*)

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<sup>69</sup> *Khuntaij* (Mo. *yung tayiji*, Khal. *xuntaij*). Rank of noble.

<sup>70</sup> Phagpa Lama Drogön Chogyal Phagpa (Tib. *'phags pa 'gro mgon chos rgyal*, 1235–1280). High lama of Sakiya stream of Tibetan Buddhism. Qubilai Khan announced him as Guru of the Empire. By order of Qubilai Khan, he created Square script to write both Mongol and Han language which based on Tibet alphabet. Square script was an important part of the culture to increase the influence of Buddhism during the period of Yuan Empire.

<sup>71</sup> Бира, Ш. Монголын түүх, соёл, түүх бичлэгийн судалгаа 191.

on top of the temple, 7 *jan* (Mo. *jang*)<sup>72</sup> size, every room at 4 sides, shrines with many sūtras and statues, a gold-covered stūpa, solid castle around the temple, 3 double-door entrances.

W. B. Rubruck mentioned the 12 Buddhist temples in Karakorum. “They were decorated beautifully around the temple entrances and had resting or sitting places near the biggest entrance. There were very tall trees, taller than anything in the city, near the big entrance. This tree was the kind of direction point to the Buddhist temple. When I entered the temple, I saw many monks sitting outside, near the entrance”.<sup>73</sup> As it was mentioned in W. Rubruck's book, there were 12 temples for different nations. In 1227, after Činggis Khan passed away, the relationship between the Great Mongol Empire and Tibet was not good for a while. The Mongols’ first intention was not to conquer Tibet but they were controlling them through supporting their high lamas and supporting the strongest tradition of Tibetan Buddhism at that time. This policy continued throughout history.

In 1240, Göden,<sup>74</sup> *noyon*<sup>75</sup> son of Ögödei Khan, was ruling the area around Kukunor (Mo. *köke nayur*, Khal. *xöx nuur*). In 1240 he sent an army to Central Tibet. This brought the whole territory from Kong-po in the southeast of Tibet to the border with Nepal under Mongolian rule. The Mongolian troops were under the supreme command of general Doorda (Tib. *dor ta/rdo rta*).<sup>76</sup>

Sakya Paṇḍita Kunga Gyeltsen (Tib. *sa skya pandi ta kun dga' rgyal mtshan*, 1182–1251),<sup>77</sup> was a high lama of the Sakya stream of Tibetan Buddhism. His two nephews, Phagpa lama Drogön Chogyal Phagpa was 10 years old at that time, and his brother was only 6 years old when left their palace in 1247 because of the invitation of Göden noyon. After a long trip, they finally reached the palace of Göden noyon in Lanzhou in the 8<sup>th</sup> month of the year of the Fire Horse (1246). They reached Göden's encampment in Sira Tala the “Yellow Plain”, in the neighbourhood of Lanzhou, in the central part of present-day Gansu Province. He was 65 years old at that time. Göden noyon was in Mongolia but he came back to his palace and greeted them

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<sup>72</sup> *Jan* (Mo. *jang*). Around three meters.

<sup>73</sup> Рубриц, В. Путешествие в восточные страны. М., 1957. 128–129.

<sup>74</sup> Göden (1206–1251). Third son of Ögödei Khan.

<sup>75</sup> *Noyon*. Rank of a noble.

<sup>76</sup> Turrell V. Wylie. The first Mongolian conquest of Tibet reinterpreted. *Harvard Journal of Asiatic studies*, VOL. 37, No. 1. (Jun., 1977). 104.

<sup>77</sup> Sakya Paṇḍita Kunga Gyeltsen (Tib. *sa skya pandi ta kun dga' rgyal mtshan*, 1182–1251). He was born in Tsang province in Tibet.

with great respect on the first day of the Sheep month.<sup>78</sup> Göden noyon was suffering from leprosy at that time and Sakya Paṇḍita Kunga Gyeltsen cured his pain with special rituals and herbs. Therefore, the noyon had a deep faith to the lama and he became a benefactor of Buddhism. He received many important teachings including initiation of Hevajra (Tib. *kye'i rdo rje*)<sup>79</sup> for accumulating merits. This meeting was important to Tibetans and they stay peaceful under his protection. On the contrary, it was important to spread Buddhism amongst the Mongolian people.

This was the event that Göden had a dharma connection with Sakya Paṇḍita Kunga Gyeltsen as “object of offering (= Lama) and almsgiver, religious guide and worldly patron” (Mo. *takil-un oron, öglige-yin ejen*, Tib. *mchod gnas, yon bdag*).<sup>80</sup> Göden enthroned this high lama of the Sakya stream to be the head of Tibetan Buddhism and he became the benefactor of Buddhism. Qubilai Khan invited Phagpa lama to Shangdu (Mo. *šangdu*, Khal. *šandu*), which was the capital of the Yuan Empire (1259–1378) to appoint him as lama in 1253. He gave an honorary title of "Guru of the Empire" (Chin. *guo shi*) to the high lama of Tibetan Buddhism and enthroned him to be the head of Buddhism of the entire empire.<sup>81</sup> Moreover, Buddhism was announced as the main religion and Buddhist lamas, who kept their vows purely, were exempted from any kinds of tax. Also, they prohibited their messengers staying overnight in temples, using their land, water, and properties which belong to a temple. In other words, this was a kind of protection of Buddhism from dissolving into many religions especially the Chinese culture. The dual system, initiated by Phagpa lama and implemented by Qubilai Khan, was improved more by the next successors. Qubilai Khan's policy, which was the combination of the worldly policy and the teaching of the Buddha, had been preserved until the beginning of the last century.

The next Khans of the Great Yuan Empire such as Ölzit Khan (1265–1307), Khaisankhüleg Khan (1281–1311), Buyant Khan (1285–1320), Yesöntömör Khan (1276–1328), Zayat Khan (1304–1322), Rinchenbal Khan (1326–1332), and Togoontömör Khan (1320–1370) had their own chosen lamas and they were controlling the empire with the dual

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<sup>78</sup> Цэмбэл гүүш. *Монголын түүх* 70.

<sup>79</sup> Цэмбэл гүүш. *Монголын түүх* 70.

<sup>80</sup> Очир, А. (эрхэлсэн) *Монгол улсын түүх*. Дэд боть. Улаанбаатар, Адмон ххк 2003. 322. [History of Mongolia Vol 1].

<sup>81</sup> Моррис, Россави. *Хувилай хаан түүний амьдрал, цаг үе*. Эрхэлсэн К. Пүрэвтогтох, Б. Чинзориг. Улаанбаатар, ШИЯА 2015. 178. [Qubilai Khan and his Life and Period].

system. Even though the *Nyingma* (Tib. *nying ma*)<sup>82</sup> stream and the Sakya stream of Tibetan Buddhism were introduced during the period of the Yuan Empire, it just gained its success among the Royals of the Empire but did not expand its popularity among the ordinary people.

After the fall of the Yuan Empire, Buddhism temporarily lost its popularity and shamanism found its success more than ever in the Mongol land. Many historians consider that as the "Dark Period". It seems that many people were preferring shamanism over Buddhism and they were doing many wrongdoings.<sup>83</sup> Nevertheless, the influence of Buddhism was still strong in the area of Western Mongolia and the Southern area which had boundaries with the Ming dynasty (1368–1644). Togoon taij<sup>84</sup> and Esen Khan<sup>85</sup> of Oirat<sup>86</sup> gave an honorary title "A Guru of State" to high lamas of Tibet and they were trying acceptance by Ming dynasty. When the Oirats tried to establish a relationship with the Ming Dynasty, they were sending messengers of high lamas from Oirat and Tibet and demanding them to give honorary titles and the charity of Buddha statues and thangkas.<sup>87</sup>

The third wave of Buddhism with many failures and success came to the present from the beginning of 16<sup>th</sup> century and it still continues into the 21<sup>st</sup> century. Even though the third wave of Buddhism is generally the same as the previous, its nature differs in some ways. We could say that this wave was used in a more political purpose.

After the fall of the Yuan Empire of the Mongols, they lost their policy of being unified, and aristocrats were trying to be independent everywhere. Having contact with the high lamas of a tradition in Tibetan Buddhism was a way of showing power. Mongols wanted their power and unity back in their politics throughout a century. This method started from Qubilai Khan as a guru-benefactor relationship was giving mutual benefit in both politics and religion. Therefore, the competition of making contacts to high lamas of Tibetan Buddhism was the main characteristics of the aristocrats' to the middle of the 16<sup>th</sup> to 17<sup>th</sup> centuries. Gradually, Buddhism was spreading in all parts of Mongolia including *Tümed*,<sup>88</sup> the main ethnic group of Inner

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<sup>82</sup> *Nyingma* (Tib. *nying ma*). An old stream of Tibetan Buddhism.

<sup>83</sup> Jiryal, Borjigin. *Mongγol Törö Šasin-u Teüke-yin Ügülemji*. Kökeqota, Öbör Mongγol-un soyol-un keblel-ün qoriy-a 1996. 152. [Mongolian Tradition of State and Culture].

<sup>84</sup> Togoon taij. The real name of Togoon taij is Bagmu. Esen taish was taking his seat after him.

<sup>85</sup> Esen Khan. A son of Togoon Taish of Oirat.

<sup>87</sup> Sagaster, Klaus. *The History of Buddhism among the Mongols* 396.

<sup>88</sup> *Tümed*. The Tümed (Tümad, "The many or ten thousand" derived from Tümen) are a Mongol subgroup. They live in Tümed Left Banner, district of Kökeqota and Tümed Right Banner, district of Baotou in China.

Mongolia, Khalkha, subdivided into four aimag,<sup>89</sup> (province) Oirat, and Inner Mongolia. According to Johan Elverskog "Tibetan Buddhism and 263 monasteries of its derived version of Buddhism in a Mongolia was giving an opportunity to many groups of Mongols to keep their separation ..... Aristocrats of many small groups or provinces were understanding that it is impossible to keep their independence based on Dayan Khan's policy of the nation.<sup>90</sup> In other words, they were trying to unite their nation under the influence of one religion and culture. From the middle of the 16<sup>th</sup>–17<sup>th</sup> century, Red and Yellow Stream of Tibetan Buddhism were spreading in the Mongol lands. Society was disappointed because of meaningless competition among the aristocrats of that time and they thought the unity under one religion and one policy was the only solution to overcome these issues. It was clear that they saw Buddhism meeting these requirements and when they choose this religion because of the demands of that time.

It was a political necessity at that time but it was not pressured by someone. Most of the influential royal people of the Mongols contacted high lamas of the *Gelukpa stream* (Tib. *dge lugs pa*) of Tibetan Buddhism, also know as Yellow hat stream. It was the newest and the most powerful stream at this time. Instead of shamanism which was not enough to the political demands, they were welcoming this tradition because it was enriched by the dual system and they tried to modify it according to the culture of the Mongols. These are the reasons why this religion spread in the land of the Mongols and one of the special features of Buddhism in the middle of 16<sup>th</sup> and early 17<sup>th</sup> centuries.

In middle of the 16<sup>th</sup> century, Altan Khan (1502–1582)<sup>91</sup> of the Tümed Mongols lived in the rich plain situated in the northeast corner of the loop of the Yellow River. He had a significant role in spreading Tibetan Buddhism, especially the Gelukpa stream in the Mongol lands from the royals of the Mongols. Altan Khan and Khuntaij Khutugtai Tsetsen (Mo. *čecēn*, Khal. *cecen*) of Ordos (Mo. *Ordus*) invited more than 20 lamas from Tibet and some of them

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<sup>89</sup> *Aimag* (Mo. *ayimaγ*). During the Qing Dynasty, Outer Mongolia a was subdivided into four *aimags* (Tsetsen Khan Aimag, Tüsheet Khan Aimag, Sain Noyon Khan Aimag and Dzasagt Khan Aimag). An *aimag* was further subdivided into "banners" (*khoshuu*). Each *aimag* had an assembly of the local nobility, commonly named "league" in English (Mo. *čiyulyan*). This administrative structure was kept until 1930, when the current structure with smaller *aimags*, subdivided into *sums*, was introduced.

<sup>90</sup> Elverskog, Johan. *Our Great Qing: The Mongols, Buddhism and the State in Late Imperial China*. Honolulu. University of Hawai'i Press 2009. 21.

<sup>91</sup> Altan Khan. He was a ruler of the Tümed Mongols an *De facta* ruler of the right wing of the Mongols. He is well remembered for creating strong connections between Mongolia and Tibetan Buddhists.

travelled through the land of the Ming dynasty. They were teaching the Buddhist doctrine and trying to educate and enlighten their people with the Buddhist teachings.<sup>92</sup>

Altan Khan had a very active policy of spreading Buddhism such as inviting Sönam Gyatso (Tib. *bsod nams rgya mtsho*, 1543–1588), high lama of the Gelukpa stream of Tibetan Buddhism, in *Tsawchaal Temple*,<sup>93</sup> having a personal meeting with the lama, having faith in the Gelukpa stream with his followers. He started spreading Buddhism among the ordinary people in his area. In the meeting, he created a rule of the approval of Buddhism in the Mongol lands which corresponds to *Арван буянт номын цагаан түүх* [White History of the Dharma with Ten Virtues], a rule of Qubilai Khan to combine the policy of politics and religion. This legislation was the first law officially approving and supporting the spread of Buddhism.

This law prohibited the old traditions in shamanic rituals such as killing animals to sacrifice to the Spirit of Shaman, burying people and animals with their deceased ones. Instead, it allowed people to make offerings such as milk and butter for such deities as Mahākāla (Tib. *nag po chen po*).<sup>94</sup> This law harshly punished Shamanism and supported widely the Gelukpa stream of Tibetan Buddhism. Altan Khan gave the honorary title of Dalai Lama for the first time to Sodnomjamts in a meeting, and permitted him to be such as Phagpa Lama, the guru of Qubilai Khan. Also, Sönam Gyatso lama, and Maitreya khutugtu gave an honorary title "Dharma Čakravartin king, The Powerful One" and a silver stamp to Altan Khan and gave an honorary title "Ārya Tārā", an emanation of Tārā, to the queen of Altan Khan.<sup>95</sup> This Dalai Lama title became official and later, this title was given to the Gedun Drub (Tib. *dge 'dun grub pa*, 1391–1474), a disciple of Tsongkhapa (Tib. *tsong kha pa*, 1357–1419), as The First Dalai Lama and his emanation Gedun Gyatso (Tib. *dge 'dun rgya mtsho*, 1475–1542) as The Second Dalai Lama. Altan Khan hoped to unify again the Mongolian politics in a confederation based on this universal and organised religion, which had attracted the settled Tümed nobility by its sophisticated rituals, doctrine, and literature. For his part, the Dalai Lama hoped to find in these new allies strong military support that could allow the Gelukpa stream to consolidate their influence and to conquer the whole of Tibet.

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<sup>92</sup> Serruys, Henry. Early lamaism in Mongolia. *Oriens Extremus*. No 10, (1963). 181–218.

<sup>93</sup> *Tsawchaal Temple*. Altan Khan of the Tümeds built this temple at the area of Kukunor for the invitation event of The Third Dalai.

<sup>94</sup> Mahākāla (Tib. *nag po chen po*). The 'Great black one'; one of the ten wrathful deities.

<sup>95</sup> Бира, Ш. Монголын түүх, соёл, түүх соёлын бичлэгийн судалгаа 194.

By building a good relationship with the Third Dalai Lama Sönam Gyatso, Altan Khan, one of the most influential royals of the Mongols, became the most influential person spreading Buddhism in the Mongol lands, specially the Gelukpa stream. Next, Tümen Dzasagt Khan (1539–1592), Abtai Sain Khan (1554–1588), Altan Khan Sholoi (1567–1627) and Oirat Baibagas Khan<sup>96</sup> had strong faith in Buddhism and they started to spread Buddhism in their areas. For instance, Tümen Dzasagt Khan (1558–1593) was trying to create a political and religious union with Tibet to restore their nation's unity and improve the power of the nation.

In order to support the expansion of Buddhism, he passed "Great *Tsaaz*" (Mo. *čayaja*, Khal. *caaj*) or "Prohibition Law" in 1576, and invited lama Wangchuk Dorje (Tib. *dbang phyug rdo rje*, 1556–1603), the abbot or Khamba lama of the Nyingma stream, well known as sword knitter (Mo. *ildün janggidyūči*) of the Nyingma stream of Tibetan Buddhism, became his disciple, and actively worked on spreading this stream among the Tsakhar (Mo. *čaqar*, Khal. *caxar*), a Mongol ethnic group.<sup>97</sup> Also, Tümen Dzasagt Khan invited the Third Dalai Lama Sönam Gyatso (1543–1588) from Kökeqota to Tsakhar and were trying to support the Gelukpa stream.<sup>98</sup> This was their policy to get support of the Red and Yellow Streams. The third Dalai Lama, Sönam Gyatso passed away at the area of the Khorchin (Mo. *qorč'in*, Khal. *xorč'in*) Mongols in the southern area of the Mongols in 1588 while he was making efforts for spreading Buddhism.

A boy was born in the family of Sumberu Daichin Khuntaij, the oldest son of Senge Düüren, son of Altan Khan, and his wife Dare, also known Baahanzul in the year of Ox of the 10<sup>th</sup> sexagenary cycle (1589) and he was enthroned as the reincarnation of the Third Dalai Lama Sönam Gyatso. This was an unusual event in the history of the Mongols in the 16<sup>th</sup> century.

Enthroning the Fourth Dalai Lama Yonten Gyatso (Mo. *yon tan rgya mtsho*, 1589–1616) from the area of the Mongols was important in the relationship between Tibet and the Mongol lands to accelerate the advancement of Buddhism in the area of the Mongols.

Ligden khutugtu (1598–1634) descendant of the elder son of Činggis Khan, hence the legitimate emperor of all Mongols, built a centre for Buddhism in Awga Khar Mountain by building Tsagaan Balgas (White City) and Tsagaan stūpa (Mo. *čayan suburyan*, Khal. *čagaan suwarge*) and invited Maitreya khutugtu Donkhor Yonten Gyatso (Tib. *stong 'khor yon tan*

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<sup>96</sup> Baibagas Noyon. The descendants of Khawt Khasar from the Khoshuud tribe of the Oirat Khaganate.

<sup>97</sup> Sagaster, Klaus. The history of Buddhism among the Mongols 400.

<sup>98</sup> Jiryal, Borjigin. *Mongγol Törö Šasin-u Teüke-yin Ügülemji* 161.



*rgya mtsho*, 1557–1587)<sup>99</sup> and Sharawdanzan khutugtu, who both were representatives of the Fourth Dalai Lama, to the centre. He became a disciple to them and received many empowerments. He ordered the translation of the *Kanjur*,<sup>100</sup> a total of 108 volumes, from Tibetan to the Mongolian Language to high lama Paṇḍita Gungaa-Odser (Tib. *kun dga' 'od zer*)<sup>101</sup> and his 33 translators even though this work was started in the period of Altan Khan and printed the sūtra using gold.<sup>102</sup> Ligden Khan strictly following the policy for religion in the Yuan Empire of Qubilai Khan invited many eminent lamas from the Nyingma and Sakya streams supporting mostly by the tantric stream of Tibetan Buddhism.

Abtai sain Khan of the Khalkha (1554–1588)<sup>103</sup> sent his messengers with their leader Alag Darkhan of Khernuud tribe to Tümed to invite lama Gümen Nanso in 1581 and Lama Samla Nanso in 1583. He received Dharma teachings and initiated vows. He became as an example of how a good disciple should be and it was the start of spreading Buddhism in Khalkha.

Abtai Khan had contacts with high lamas of Tibet who were residing in Inner Mongolia at the time by the help of Altan Khan and Sengedüüren Khan Khuntaij (1538–1585), he met the Third Dalai Lama Sönam Gyatso in 1585, the 15<sup>th</sup> day or full moon day of the last month of summer, and gave him precious gifts such as sable fur, glittering tent, silver and livestock. In return, Sönam Gyatso gave him non-combustible thangka of *Pagmadupe Vajra King*, an honorary title "Vajra King", a stamp with yellow letters and he gave title because of many a Khans were supporters of the *Vajra* tradition.

Abtai Sain Khan chose an old Vajrapāṇi Buddha statue from the many Buddhist statues. He selected it intentionally because he might have thought about Činggis Khan when he made his decision. There is an evidence that the red hat stream was strong at the beginning in Khalkha.

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<sup>99</sup> Donkhor Yonten Gyatso (Tib. *stong 'khor yon tan rgya mtsho*, 1557–1587). This lama received his monastic vow from the third Dalai Lama Sonam Gyatso. He was the Dharma teacher of the Altan Khan.

<sup>100</sup> *Kanjur*. The canon of the words and teachings of Buddha in 108 volumes.

<sup>101</sup> Gungaa-Odser (Tib. *kun dga' 'od zer*). Famous Mongolian translator living in 17<sup>th</sup> century. Under his guidance, many Mongolian translators translated the *Kanjur* sūtras from Tibetan into Mongolian.

<sup>102</sup> Бира, Ш. *Монголын түүх, соёл, түүх соёлын бичлэгийн судалгаа* 196.

<sup>103</sup> Abtai Sain Khan (1554–1588). He was the oldest son of the Onokhui Üizen noyon, middle son of the 7 sons of Gersenji Jalair Khuntaij. He received an honorary title of "Vajra Sain Khan" from the Third Dalai Lama. He was the first Mongol Khan who received honorary title from the Dalai Lama. He was the founder of the Erdene Zuu Monastery.

After his return to his land, Abtai Sain Khan started to build the Zuu temple, a Zuu or Śākyamuni Buddha thangka in enormous size and the translation of sūtras as a symbol of the Triple Gem. Erdene Zuu Khiid monastery was built from 1585–1587 and he enthroned Lama Lodoinyanbo was sent from Tibet to the monastery. This lama officially opened the monastery with special Buddhist rituals and gave its name "Bat Erdene Zuu". From this moment, Erdene Zuu monastery became a centre of politics, religion, culture and economy and it was thought of as the sacred land for many devotees of the Mongol lands. Buddhism was spreading at a fast phase until the beginning of the 17<sup>th</sup> century. Buddhism reached its highest peak of the extent and its teachings: rituals and organizations were well organized and penetrated deep into the people's mind. For example, many lamas and khutugtus such as Zaya Paṇḍita Namkhaijamts (Tib. *nam mkha'i rgya mtsho*, 1599–1662)<sup>104</sup> in Oirat, Jidshod khutugtu Agvaandanzanperenlei (1627–1672)<sup>105</sup> in Oirat, the great translator Agvaan-Looroi, Luwsanpuntsag (Tib. *blo bzang phun tshogs*),<sup>106</sup> Khamba lama of Gomang Datsan monastic school (Tib. *sgo mang grwa tshang*)<sup>107</sup> of Drepung monastery (Tib. *'bras spungs dgon pa*)<sup>108</sup> in Tibet, a Öndör Gegeen Zanabazar (1635–1723), also know a Jebtsundamba (Tib. *rje btsun dam pa*),<sup>109</sup> Jalkhanz Khutugtu Lobsang Tenzin Gyaltsen, Lamiin Gegeen Lobsang Tenzin Gyaltsen (1639–1703), Zaya Paṇḍita Lobsang Trinley (1642–1715),<sup>110</sup> Darba Paṇḍita Sonam Gyatso (1637–1702) had important roles of this development. In Inner Mongolian Torguut Neyiji *toyin* (1557–1788),<sup>111</sup> Oirat Sumpa Khamba Ishbaljir (1704–1788), Buryat Damba Darjaa Zayayev (1711–1776) in

<sup>104</sup> See in detail: Zaya Paṇḍita Namkhaijamts in next chapter.

<sup>105</sup> See in detail: Jidshod khutugtu Agvaandanzanprinlei in next chapter.

<sup>106</sup> Gomang khamba Jungar Luwsanpuntsag. See in detail in next chapter

<sup>107</sup> Gomang Datsan monastic school (Tib. *sgo mang grwa tshang*). One of the two Buddhist philosophical schools of Drepung monastery (Tib. *'bras spungs dgon pa*). Since the Chinese invaded Tibet in 1959, this monastic school is actively working in South India.

<sup>108</sup> Drepung monastery (Tib. *'bras spungs dgon pa*). Drepung Monastery was founded in 1416 by Jamyang Jamyang Choge Tashi Palden (1397–1449), one of Tsongkhapa's main disciples. Drepung was the principal seat of the Gelukpa school and it retained the premier place amongst the four great Gelukpa monasteries

<sup>109</sup> Jebtsundamba (Tib. *rje btsun dam pa*). 'Saint lord'; another title of the Bogds or Bogd gegeens, Tibetan Buddhism's third highest incarnation after the Dalai and Panchen lamas, and the highest Buddhist dignitary in Mongolia; the religious leader of Mongolian Buddhism.

<sup>110</sup> Zaya Paṇḍita Lobsang Trinley (Tib. *blo bzang 'phrin las*). He was born at Khujirt in the Khangai Mountain in 1642 and he studied in Tibet for more than 19 years. He wrote his works in Tibetan and the most well-known one is the "Gegeen Toli". There are 4 volumes of work written by him. He was a direct disciple of Öndör Gegeen Zanabazar and dedicated many poems to his teacher.

<sup>111</sup> *Toyin*. Monk, priest. Originally monk of princely or noble origin.

Buryat had great contributions too. Most of the high lamas and khutugtus of the Mongol land were sent to Tibet, when they were young to study Buddhist teachings under the guidance of the Dalai Lama and the Panchen Lama. They were residing in Lhasa, *Ganden* (Tib. *dga' ldan rnam par rgyal ba'i gling*),<sup>112</sup> *Sera* (Tib. *se ra*),<sup>113</sup> *Drepung, Tashilhunpo* (Tib. *bkra shis lhun po*)<sup>114</sup> monasteries and after they studied the biggest five doctrines of Buddhist philosophy, they returned to their homeland to contribute to spreading Buddhism, to build monastic schools, to teach the Dharma, and to translate and print sūtras.

Like many other Oriental people, the Mongols entered deeply into the boundary of Buddhist religion and culture and Buddhism became the dominant religion. The number of highly educated lamas increased and many khutugtus who were educated in Mongol and Tibet tirelessly performed their religious activities. Many royal people became benefactors, were spending their prosperity on building temples, giving goods and livestock, finding pupils etc. Royal people of the Mongols welcomed Buddhism and they created the title of Dalai Lama. When they gave this title to Sönam Gyatso for the first time, he was the abbot or Khamba of Drepung monastery in Tibet. The next Dalai Lama reincarnated and enthroned in the Mongol lands and the relationship between the Mongols and Tibet reached a very high level. This was an important condition to spread Buddhism during the Ming Dynasty and Qing Dynasty. The contribution of the Mongols to the development of Buddhism was immense.

After the Fourth Dalai Lama Yondonjamts (1589–1617) was enthroned from Mongol, Zanabazar (1635–1723), a son of Tüsheet Khan Gombodorj (1594–1655), direct descendant of Činggis Khan, and Queen Khandjamts<sup>115</sup> the wife of Gombodorj and the daughter of Dörwöd Dalai taij, was declared spiritual leader of the Mongols in the year of blue, Wooden Pig in the 11<sup>th</sup> sexagenary cycle (1635) and it was an important event in khutugtu's and high lama in Mongol. This was an effort to have one spiritual leader and an attempt to soften the conflict between Khalkha and Oirat on the other hand. Also, it was a big effort to unite the nation in

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<sup>112</sup> *Gandan Nambarjalbaalin* (Tib. *dga' ldan rnam par rgyal ba'i gling*). This monastery was founded by Tsongkhapa. One of the three big monasteries of Gelukpa stream.

<sup>113</sup> *Sera monastery* (Tib. *se ra*). This monastery is one of the three monasteries of the Gelukpa stream in Lhasa. Jamchen Choje (1355–1435), a disciple of Tsongkhapa, founded this monastery in 1419. He was an envoy of Tsongkhapa to Beijing in Ming dynasty.

<sup>114</sup> *Tashilhunpo monastery* (Tib. *bkra shis lhun po*). Gedun Drub (1391–1474), disciple of Tsongkhapa, built this monastery in Tsang in Tibet. The Panchen lamas place likes to stay at this monastery. This looks like the Potala Palace of the Dalai Lamas.

<sup>115</sup> Khandjamts queen. Tüsheet Khan's wife. Also, she is well known as the mother of Öndör Gegeen Zanabazar.

spiritual and political ways. Red Hat Donkor Khutugtu ordained a 5-year old boy, son of TüsHEET Khan Gombodorj and grandson of Abtai Sain Khan of Khalkha, with rawjung (Tib. *rab 'byung*) vows and gave him ordained name "Zanabazar".

A special palace was built at Shiree Tsagaan Nuur (Mo. *širegetü čayan nayur*, Khal. *šireet cagaan nuur*) in the year of the yellow Rabbit in the 11<sup>th</sup> sexagenary cycle (1639), many people like khans, royals, monastics, and laymen gathered at the place from all around in Khalkha including the four Khalkha provinces, and they enthroned Zanabazar as a spiritual leader in the Northern Mongolian land and the protector of sentient beings.<sup>116</sup> Khans, royals from 7 banners collected charity to found *Ikh Shaw*<sup>117</sup> or treasure fund and gave him service people for his religious activities. This was the first establishment of Ikh Khüree (Mo. *yeke küriy-e*, Khal. *ix xüree*).<sup>118</sup> Zanabazar established many monasteries and temples such as Baruun Khüree (Western buddhist complex) or *Ribogejai Gandenshadüwlin* (Tib. *ri bo dge rgyas dga' ldan bshad sgrub gling*) [Monastery with Full Beauty and Joy in Theory and Practice] monastery nearby Erdene Zuu monastery which was built by Abtai Sain Khan in Karakorum. where many Great Mongolian Khans resided before, in 1654 and Saridagiin Khiid (Mo. *šardag-un keyid*, Khal. *sardagiin xiid*) in the south of Khan Khentii Mountain (Mo. *qan kentei ayula*, Khal. *xan xentii uul*) in 1688. After many times of movements, Ikh Khüree moved to near Bogd Khan Mountain (Mo. *boyda qan ayula*, Khal. *bogd xan uul*) on the bank of Tuul River (Mo. *tuul γool*, Khal. *tuul gol*). This was the base of today's Ulaanbaatar, the capital city of Mongolia.

## 1.2. Spread of Buddhism among the Oirats

At the beginning of the 17<sup>th</sup> century, one of the many changes in politics, spiritual mind and culture of people in Oirat just like in Khalkha and Inner Mongolia was advancing Buddhism and having a political and religious relationship with Tibet to improve morality in people's mind.

Tibetan Buddhism was welcomed in Oirat at the beginning of the 17<sup>th</sup> century. There were many reasons for it. For instance, shamanism needed to be replaced by Tibetan Buddhism.

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<sup>116</sup> Занабазар. *Сүмбүм*. (эрхэлсэн) Г. Мягмарсүрэн. Улаанбаатар, Мөнхийн үсэг ххк 2018. 8. [Collected Works].

<sup>117</sup> *Ikh shaw*. 'Great shaw', areas and people subordinated directly to the Jebtsundamba khutugtu himself.

<sup>118</sup> Ikh Khüree (Tib. *hu re chen mo*). Great monastic city, one of the names of the old Mongolian capital, old name of Ulaanbaatar.

To study the history of Oirat Buddhism we should consider many facts such as political and religious relationships of Tibet-Oirat, and Tibet-Mongol. In brief, an important reason of the spreading of Buddhism in Oirat might have been due to political reasons between Oirat, Mongol and Tibet.

Even though there are many sources about the introduction of Buddhism in Oirat and many scholars studied it, the following works have been considered. Раднаабадраа's *Равжамба хутагт Зая бандидын сарны гэрэл*, Дармабадраа's *Алтан эрхи*, Галдан's *Эрдэний эрхи*, and Баатар увш's *Дөрвөн ойрадын түүх ориив*<sup>119</sup> are the important materials about how Buddhism was introduced to Oirat. Also, Miyawaki, Junko *Tibeto–Mongol relations at the time of the first rje btsun dam pa qutuytu*,<sup>120</sup> Kitinow, Baatr U. *The Spread of Buddhism among Western Mongolian Tribes between the Thirteenth and Eighteenth Centuries*.<sup>121</sup> The last one was a comprehensive study about the history of Oirat, how Buddhism was introduced in Oirat, especially the reasons for the Gelukpa stream, and political importance of it.

There are plenty of books about Oirat Buddhism published by Mongolian scholars. For instance, Тэрбиш, Л. *Ойрадын бурханы шашны товч түүх*<sup>122</sup> described in detail the introduction of Buddhism, monasteries and khutugtus in Oirat.

It seems that Buddhism was introduced around the beginning of the 17<sup>th</sup> century and there was nearly no evidence of Buddhism in Oirat before that time. Therefore, Oirat Buddhism was written from the first half of the 17<sup>th</sup> century. Royal people led the spreading of Buddhism in the area. For instance, Lama Neyiji toyin khutugtu renounced his worldly life at a young age, left his wife and his son at home, received teachings and empowerments many times in Tibet, came to Inner Mongolia to make his contribution to the expansion of the Gelukpa stream there.

He was the son of Tenes Mergen Temene<sup>123</sup> head of Torguut Tribe, one of four main tribes in Oirat. Tenes Mergen Temene noyon played an important role to introduce the Gelukpa

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<sup>119</sup> Баатар Увш. *Дөрвөн ойрадын түүх*. Эрхэлсэн Х. Бямбажав, На. Сүхбаатар. (BIBLIOTHECA OIRATICA II). Улаанбаатар, Соёмбо принтинг ххк 2016. [History of Four Oirats].

<sup>120</sup> Miyawaki, Junko. *Tibeto–Mongol relations at the time of the first rje btsun dam pa qututu. Tibetan Studies: Proceedings of the 5th Seminar of the IATS Narita*, 1989, edited by Lhara Shoren and Yamaguchi Zuiho. Vol. 2, 599–604. Narita: Naritasan Shinshoji, 1992.

<sup>121</sup> Kitinow, Baatr U. *The Spread of Buddhism among Western Mongolian Tribes between the Thirteenth and Eighteenth Centuries*. Lewiston, New York. The Edwin Mellon Press 2010.

<sup>122</sup> Тэрбиш, Л. *Ойрадын бурханы шашны товч түүх*. (BIBLIOTHECA OIRATICA XI). Улаанбаатар, Соёмбо принтинг ххк 2008. [A Brief History of Oirat Buddhism].

<sup>123</sup> Tenes Mergen Temene Noyon. Torguut Noyon. Father of Neyiji toyin.

stream in Oirat. He opened the door to access to Tibet, invited Tsagaan Nomun Khan Jamphel Gyatso (Tib. *'jam dpal rgya mtsha*)<sup>124</sup> (White Dharma King) and made many young boys as disciples to study Tibetan alphabet and teachings.<sup>125</sup> Because of his conversion of many people into Buddhism, the Oirats respectfully call him Tsagaan Nomun Khan.<sup>126</sup>

Also, Törbaikh,<sup>127</sup> son of Khani Khongor, a leader of Oirat confederation,<sup>128</sup> was born in the year of the water Horse in the 10<sup>th</sup> sexagenary cycle (1582) and he was a very humble and brave boy. When he was 13 years old, he defeated 40 thousand Khotang people, who were Muslim believers by leading his army. When he was 25 years old, his mother died. He gave many charities to poor people and he was having religious rituals as good deeds for his mother's next life.

Moreover, after the death of Uwsh Khuntaij (Mo. *ubaši yung tayiji*, Khal. *ubaš xun taij*)<sup>129</sup> of Khalkha in Khotgoid (Mo. *kotyoidu*, Khal. *xotgoid*), which is a subgroup of Mongolian people in northwestern Mongolia, when his youngest son Ombo-Erdene (Mo. *omba erdeni yung tayiji*, Khal. *ombo erdene xuntaij*, 1623–?), enthroned in the Khan's seat, attacked Oirat in 1628, Törbaikh rushed to see him in person with grave concern and visited in his army alone. Because he persuaded Ombo-Erdene with the harsh result of the battle and softened the situation, Tsagaan Nomun Khan awarded him an honorary title "Daa Güshri".<sup>130</sup> Thus, Törbaikh became a benefactor for supporting Buddhism in Oirat. All sons of Khani Khongor Khan, were supporting Buddhism to improve the morality of their people and tried to unite the Mongols under one religion. Baibagas Khan understood that everything is emptiness, the worldly activities are only for gaining fame, profit and people kill each other meaningless after he received "Dissolving of the Universe" teaching from Tsagaan Nomun Khan. He told his decision to monk leaders of the federation. When Khans of the federation heard his decision,

<sup>124</sup> Tsagaan Nomun Khan Donkhor Jamphel Gyatso (Tib. *'jam dpal rgya mtsha*, 1588–1639). The third reincarnation of the Donkhor Mañjuśrī khutugtu.

<sup>125</sup> Гаван, III. *Дөрвөн ойрадын түүх*. (Corpus scriptorum Mongolorum. Tomus V, fasc.3 Biography of Zaya pandita in Oirat characters) Улаанбаатар, s. n. 1967. 79–80. [History of Four Oirats].

<sup>126</sup> Leje, G. *Oyirad-un teüke šasin-u sudulal*. Xianjiang, Xianjiang-un Keblel-ün Qoriy-a 2002. 181. [History and Religious Study of the Oirats].

<sup>127</sup> Törbaikh. This Khan's Tibetan name was Güshi Danzinjoijil (Tib. *gu shri bstan 'dzin chos rgyal*).

<sup>128</sup> Four Oirat Confederation. It consisted of four provinces. The first half of 16–18 century, Tsoros, Torguut, Khoshuud, Dörwöd were leading the conference and these leading provinces were changed during the history.

<sup>129</sup> Ubashi Khuntaij (Mo. *ubaši yung tayiji*, Khal. *ubaš xun taij*). He was leading the Khotgoids at the beginning of the 17<sup>th</sup> century.

<sup>130</sup> Тэрбиш, Л. *Ойрадын бурханы шашны товч түүх* 121.

they told Tsagaan Nomun Khan to persuade him to stop because he was an important person in the federation and instead, they sent their sons to be monks.<sup>131</sup>

Oirat people overwhelmingly recognize him as "A Great Benefactor" Baibagas because he made Buddhism an official religion in Oirat, he guided his people to the path of ten good virtues, and protected them from the ten non-virtues.<sup>132</sup> Oirat Zaya Paṇḍita Namkhaijamts was among the boys of the khans in the federation, he studied in the very famous three monasteries Gandan, Sera and Drepung monasteries (Tib. *dga' ldan rnam par rgyal ba'i gling, se rwa, 'bras spungs dgon pa*)<sup>133</sup> in Lhasa, he was conferred "Lowrenba" because of his deep knowledge. He returned to his homeland in Oirat to make the contribution of expanding the religion, and building monasteries. He also participated partly in politics.

He spread Buddhism not only in Oirat but also in the other parts of the Mongol lands such as Inner Mongolia, 7 khoshuus in Khalkha, Torguuts near Volga River (Mo. *ijil mörün*). When Oirat Buddhism started its development in Oirat, the contributions of Tibetan khutugtu's such as Tsagaan Nomun Khan were immense. Another great contributor was Ensa khutugtu. Many different names such as Ensa, Inzan, Inza, Injan appeared in sūtra but it is still not clear that whether they are different people or one person. Maybe, it was the name of one person. D. Dashbadrakh in his research article, "*Монгол–Төвөдийн улс төр, шашны харилцааний түүх*"<sup>134</sup> considered that "Inzan is a Tangut pronunciation of Tibetan word Benza (Tib. *dpen sa*). The third reincarnation Luwsandenzinjamts was Inzan khutugtu". Л. Тэрбиш cited this conclusion in his book *Ойрадын бурханы шашны товч түүх*.<sup>135</sup>

Ensa khutugtu's work was not limited to introducing the religion in Oirat but also, he engaged in political activities of Oirat and Tibet, many sources make mentioned of this.

In one source, it was said, "Red Hat Stream became stronger in Tangut. When they expelled lamas in four monasteries of the Yellow Hat Stream, the Dalai Lama, the Panchen

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<sup>131</sup> Тэрбиш, Л. *Ойрадын бурханы шашны товч түүх* 121.

<sup>132</sup> Баатар Увш. *Дөрвөн ойрадын түүх* 50.

<sup>133</sup> Three monasteries in Lhasa (Tib. *dga' ldan rnam par rgyal ba'i gling, se rwa, 'bras spungs dgon pa*). It was founded by Tsongkhapa and his disciples. Gandan, Sera and Drepung monasteries of the Gelukpa stream in Lhasa.

<sup>134</sup> Дашбадрах, Д. *Монголын–Төвөдийн улс төр, шашны харилцааны түүх*. Улаанбаатар, s. n. 1998. [[Mongol–Tibetan Relationships in Politic and Religion (16–18 century)].

<sup>135</sup> Тэрбиш, Л. *Ойрадын бурханы шашны товч түүх* 68.



Lama, *Choiijing*,<sup>136</sup> and *Barbon* (Tib. *spr̥s dpon*)<sup>137</sup> sent Ensa khutugtu there. They said "You are the right person. There is Oirat land in the East. You need to support the Yellow Hat Stream of Je Tsongkhapa. You visit the Khan and advance this religion over there." Thus, he came to Oirat". L. Terbish didn't mention his reference of this.<sup>138</sup> Thus, Ensa khutugtu got the help of the army from Erdeni Batur Khuntaij<sup>139</sup> and other Khans of the Oirat Confederation. This event happened around 1635. When 1636 Oirat army marched to the Dalai Lama and Panchen Lama sent Inzan khutugtu as their envoy.<sup>140</sup>

Even though the reason for his first visit was political, he quickly accomplished many activities such as building temples or monasteries, consecrating new stūpas (Mo. *suburyan*), teaching the Dharma to people, making new religious rules, giving empowerments to somebody who to be a monk in a very short period. Also, he attended the meeting, which took place at Ulaan Buraa in Tarwagatai, between Khalkha and Oirat in 1640. A Praise in the Ikh Tsaaz (Mo. *yeke čayaja*, Khal. *caaj*) drafted by the assembly:

Equally as all Awakened Ones,  
Who realized emptiness and bodhicitta  
Who well known as Inzan khutugtu is Bogda  
Make your full effort and merit to all sentient beings.<sup>141</sup>

This indicates that he was very famous among the Oirat people and he was a great lama who led the people through the path of the Gelukpa stream. Since Ensa arrived in Oirat, Erdeni Batur Khuntaij appointed him as his Lama. At the time Ensa khutugtu returned to Tibet, Yum Agaa,<sup>142</sup> queen of Erdeni Batur Khuntaij, requested "I have an only son. Please praise me to have another one" while she was holding his stirrup pad. The khutugtu replied "I renounced this worldly life

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<sup>136</sup> Choijin (Tib. *gnas chung chos skyong*) oracle. Tibetan Kings and Dalai Lamas asked their political and religious matters from this person.

<sup>137</sup> *Barbon* (Tib. *spr̥s dpon*). The meaning of this word is fortune teller.

<sup>138</sup> Тэрбиш, Л. *Ойрадын бурханы шашны товч түүх* 68.

<sup>139</sup> Erdeni Batur Khuntaij. Fourth son of Kharkhul leader of Tsoros tribe.

<sup>140</sup> Эрдэмт, М. *Равжамба зая бандита Намхайжамц судлал*. (BIBLIOTHECA OIRATICA VII). Улаанбаатар, Соёмбо принтинг ххк 2008. 53. [Study on Rawjamba Zaya Pandita Namkhajamts].

<sup>141</sup> Сүрэнжав, Ц., Цагаан, Р. (эрхэлсэн) *Халх-Ойрадын цааз бичиг*. Эрхэлсэн Улаанбаатар, s. n. 201 Yuma Agaa. Mother of Galdan Boshigt, wife of Erdeni Batur Khuntaij who established the Dzungar Empire. A daughter of Shūkher Daiching in Ijiliin Torguut.

<sup>142</sup> Yuma Agaa. Mother of Galdan Boshigt, wife of Erdeni Batur Khuntaij who established the Dzungar Empire. A daughter of Shūkher Daiching in Ijiliin Torguut.

to become a monk. I can't fulfil your wish". The queen said, "If you are too old to fulfil my wish would you reborn as my son in the next life". Khutugtu said, "Yes, it could be possible". It is a legendary story. Soon after the khutugtu passed away, the Queen Yum Agaa became pregnant. After 9 months passed, she gave birth to a son. This boy who would be the reincarnation of the Enza was Galdan Boshigt,<sup>143</sup> one of the important people in Mongolian history. Galdan Boshigt Khan studied the sūtras and the Buddhist teachings at his young age in Tibet.

After he returned to his homeland in Oirat, he became the Khan of the Dzungar Empire. He made a big contribution to the development of Buddhism to become the official religion in the area. The next Khans also followed his example, they invited khutugtus from Tibet, built monasteries and temples, and were supporting Buddhism especially the Gelukpa stream in many ways. Therefore, this stream gained its peak of development in a short period.

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<sup>143</sup> Galdan Boshigt Khan (1644–1697). The fourth son of Batur Khuntaij of the Dzungar empire, a famous person of religion and politics of Mongolia.

## 2. The Oirats and the Dzungar Empire

A brief history of Oirats or Dzungar Empire, important khutugtus, eminent lamas who made a major contribution to the development of Buddhism, Khans who were supporting the spread of Buddhism in Oirat would be stated here. Oirat studies mostly include the study of the history of the Oirats in Mongolia. One important part of Mongolian anthropology is the history and anthropology of the Oirats. There are many historical sources for the history of the Oirats. For Instance, *Монголын нууц товчоо*,<sup>144</sup> Рашид Ад Дийн *Шаширирын чуулган*,<sup>145</sup> *Монголын уг эхийн түүх, ойрадын түүхэн сурвалж, Дөрвөн ойрадын түүх*,<sup>146</sup> Баатар увш's *Дөрвөн ойрадын түүх оршив*, a news for the relationship between Khalkha and Oirat in the 16th century, *Хаадын үндсэн хураангуй Алтан товч*,<sup>147</sup> Лувсанданзан's *Монголын хаадын төр ёсныг үндэслэсэн Алтан товч хэмээх судар*,<sup>148</sup> Саган Цэцэн's *Эрдэний товч*.<sup>149</sup>

Mongolian historians and anthropologists started the study of the origin, history, and culture of the Oirats in 1930 because it completes a big part of Mongolian history. Many study materials and books were published about it. The pioneers are J. Tseween and B. Bayanchuulgan. J. Tseween published his study material Цэвээн, Ж. Дархад, Хөвсгөл нуурын Урианхай, Дөрвөд, Хотон, Баяд, Өөлд, Мянгад, Захчин, Торгууд, Хошууд, Цахар, Дарьганга, Алтайн урианхай, Хасаг, Хамниганы гарал үүсэл байдлын тухай<sup>150</sup> in 1934.

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<sup>144</sup> Дамдинсүрэн, Ц. (эрхэлсэн) *Монголын нууц товчоо*. Улаанбаатар, Улсын хэвлэлийн газар 1957. (The following ... *Монголын нууц товчоо*). [Secret History of Mongol].

<sup>145</sup> Рашид Ад дийн. *Шаширирын чуулган*. Эрхэлсэн Г. Аким. Улаанбаатар, Гант принт ххк 2013. (The following ... Рашид Ад Дийн *Шаширирын чуулган*). [Collection of Treatises].

<sup>146</sup> Сүхбаатар, На., Бямбажав, Х. (эрхэлсэн) *Дөрвөн ойрадын түүх тууж хэмээх оршив*. (BIBLIOTHECA OIRATICA LX). Улаанбаатар, Соёмбо притинг ххк 2016. [History of Four Oirats].

<sup>147</sup> Чоймоо, Ч. (эрхэлсэн) *Хаадын үндсэн хураангуй алтан товч*. Улаанбаатар, Соёмбо притинг ххк 2015. [A Brief History of Khan's Altan Tobchi].

<sup>148</sup> Лувсанданзан. *Алтан товч*. Эрхэлсэн Ш. Бира. Улаанбаатар, Соёмбо пресс ххк 1990. [Goldan Towch].

<sup>149</sup> Саган цэцэн. *Эрдэний товч*. Эрхэлсэн А. Цанжид. Улаанбаатар, Соёмбо притинг ххк 2006. [Treasure Rosery].

<sup>150</sup> Цэвээн, Ж. Дархад, Дөрвөд, Хөвсгөл нуурын Урианхай, Хотон, Баяд, Өөлд, Мянгад, Захчин, Торгууд, Хошууд, Цахар, Дарьганга, Алтайн урианхай, Хасаг, Хамниган нарын гарал үндэс, байдлын товч өгүүлэл. Цэвээн, Ж. *Түүвэр зохиолууд*. Эрхэлсэн С. Идшинноров. I, II дэвтэр. Улаанбаатар, s. n. 2000. [A Brief Study about the Orgin and Current Status of Darkhad, Dörwöd, Uriankhai People in the Area of Khövsgöl lake, Khoton,

This material was the first scientific research which outlined the history and origin of many Oirat tribes. It is considered that it was the basis of the anthropology of the Oirats in Mongolia. Also, Буянчуулган, Б. *Дөрвөн өөлдийн түүх* handwritten book of four volumes in 1936. He studied many archiving materials in Mongolian and Manchu languages, wrote the life of important people in Oirat history such as Galdan Bogshigt Khan, Tseweenravdan,<sup>151</sup> Galdantseren (–1745),<sup>152</sup> Dawaach,<sup>153</sup> Amarsanaa<sup>154</sup> and their social and political role in Oirat history. This book was republished with the new title Буянчуулган, Б. *Дөрвөн өөлдийн түүх* and supervised by Na. Sükhbaatar. Thus, the foundation of the anthropology of Oirats was established the 1930s and it enriched Mongolian history and anthropology with many study materials until 1990.

The study of Oirat history and anthropology gradually intensified and its content expanded with much important research and analytical materials in the 1980s and 1990s. Gradually, it became one of the big branches in Mongolian history and anthropology as "Oirat Studies" and it attracted the attention of many international researchers.

In the recent years, Na. Sükhbaatar has been working actively in the field of the study of Oirat tribes. “Tod Nomiin Gerel Centre”, founded by Na. Sükhbaatar (Ph.D.) accomplished many projects successfully such as publishing study materials and books, compiling old sūtras into Cyrillic, organizing international conferences, and publishing collected articles and research papers in BIBLIOTHECA OIRATICA volumes. This collection has over 100 volumes now. I am stating the study materials which are related to my research. For instance, Сүхбаатар, На. *Парчин судлал*,<sup>155</sup> Сүхбаатар, На. (эрхэлсэн) А. В. Бурдуков *130 Баруун монголын*

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Bayad, Ööld, Myangat, Dzakhchin, Torguut, Khoshuud, Tsakhar, Dariganga, Altai Uriankhai, Khasag and Khamnigan people].

<sup>151</sup> Tseweenravdan Khan. He was the grandson of Erdeni Batur Khuntaij and the second son of Senge Khuntaij. He was the Khan of the Dzungar Empire from 1689–1727.

<sup>152</sup> Galdantseren Khan (–1745). The oldest son of Tseweenravdan Khan and was a Khan of the Dzungar empire from 1727–1745.

<sup>153</sup> Dawaach Khan. The last Khan of the Dzungar Empire. A son of Namjildash noyon of Tsoros ethnic group. Tserendondow, a famous general of Dzungar Empire, is his grandfather.

<sup>154</sup> Amarsanaa. An adversary for the independence of the Dzungar empire and he was from Khoit ethnic group, one of the big tribes of the Oirats. He was born in 1717.

<sup>155</sup> Сүхбаатар, На. (эрхэлсэн) *Парчин судлал*. (BIBLIOTHECA OIRATICA BIOGRAPHY SERICA VII). Улаанбаатар, Соёмбо принтинг ххк 2015. [Study on Parchin].

түүх соёлын асуудлууд,<sup>156</sup> Гонгор, Д. *Ховдын хураангуй түүх*,<sup>157</sup> Намсрай. *Зүүнгар хаант улсын түүх*, Катуу, Б. *Монгол туульсын судалгаа I, II боть*,<sup>158</sup> Баатар увш. *Дөрвөн ойрадын түүх тууж хэмээх оршив*, Далай, Ч. *Ойрад монголын түүх*,<sup>159</sup> Батбаяр, Б. *Захичны түүх соёл, өв уламжлал*,<sup>160</sup> Златкин, И. Я. *Зүүнгарын хаант улсын түүх*,<sup>161</sup> Бурдуков, А. Б. *Хуучин ба шинэ монголд*,<sup>162</sup> Сүхбаатар, На. *“Далай ханТүмэндэлгэржав-140*,<sup>163</sup> Намжил, Д. *Ойрад монголын шүтлэг бишрэлийн зан үйлийн соёл*,<sup>164</sup> and Leje, G. *Oyirat-un teüke šasin-u sudulul*.

These published materials helped to build the foundation in the contemporary Oirat study. One of the biggest studies of the anthropology of the Oirats in Mongolia was in 1986–1991, which was a 5-year plan from the Institute of History, Mongolian Academy of Sciences. S. Badamkhatan, D. Nansalma for Myangat, S. Badamkhatan, I. Lkhagvasuren for Uriankhais in Altai, C. Ayush for Dörwöd, G. Batnasan for Bayad, G. Menes for Dzakhchin, T. Disan for Ööld, D. Tangad for Torguut conducted field research and collected the materials related to their origin, lifestyle, tangible or intangible values according to the curriculum of the field research 3–4 times in Uws, Khowd and Bayan-Ölgii Provinces. They studied comprehensively the special feature of the characteristics of each ethnic groups based on the collected materials

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<sup>156</sup>Сүхбаатар, На. (эрхэлсэн) А. В. Бурдуков *Баруун монголын түүх соёлын асуудлууд*. (BIBLIOTHECA OIRATICA). Улаанбаатар, Соёмбо принтинг ххк 2016. [A. V. Burdukov, Questions of Western Mongolian Culture and History].

<sup>157</sup> Гонгор, Д. *Ховдын хураангуй түүх*. Эрхэлсэн Н. Ишжамц. (BIBLIOTHECA OIRATICA IV). Улаанбаатар, Соёмбо принтинг ххк 2006. [Brief History of Khowd].

<sup>158</sup> Катуу, Б. *Монгол туульсын судалгаа боть II*. (BIBLIOTHECA OIRATICA XXXI). Улаанбаатар, Соёмбо принтинг ххк 2013. [Fairy Tales of Torguut and Dzakhchin People].

<sup>159</sup> Далай, Ч. *Ойрад монголын түүх*. Тэргүүн боть. (BIBLIOTHECA OIRATICA III). Улаанбаатар, Соёмбо принтинг ххк 2006. [History of Oirat Mongolia].

<sup>160</sup> Батбаяр, Б. *Захичны түүх соёлын судлал*. Эрхэлсэн На. Сүхбаатар. (BIBLIOTHECA OIRATICA XXXIX). Улаанбаатар, Соёмбо принтинг ххк 2014. [History and Culture of Dzakhchin].

<sup>161</sup> Златкин, И. Я. *Зүүнгар хаант улсын түүх*. Эрхэлсэн На. Сүхбаатар. (BIBLIOTHECA OIRATICA XLV). Улаанбаатар, Соёмбо принтинг ххк 2015. [History of Dzungar Empire].

<sup>162</sup> Бурдуков, А. Б. *Хуучин ба шинэ монголд*. Эрхэлсэн На. Сүхбаатар. (BIBLIOTHECA OIRATICA XXXII). Улаанбаатар, Соёмбо принтинг ххк 2013. [In Old and New Mongol].

<sup>163</sup> Сүхбаатар, На. (эрхэлсэн) *Далай хан Түмэндэлгэржав-140*. (BIBLIOTHECA OIRATICA L). Улаанбаатар, Соёмбо принтинг ххк 2009. [Dalai Khan Tumendelgerjav-140].

<sup>164</sup> Намжил, Т. *Ойрад монголын шүтлэг бишрэлийн зан үйлийн соёл*. (BIBLIOTHECA OIRATICA LVI). Улаанбаатар, Соёмбо принтинг ххк 2017. [Ritual Ceremonies of Oirat Mongol].

and it was a substantial study which made complex analysis in the anthropology of the Oirats. The aim of study tried to show that history and culture of Oirat people were integrated as a whole.

Бадамхатан, С., Цэрэнханд, Г. (эрхэлсэн) *Монгол улсын угсаатны зүй II боть*,<sup>165</sup> Б. Цэрэл comprehensively wrote about their origin, religion, temples, traditions and lifestyles of Oirats in Mongolia in his book *Дөрвөн ойрад ба ойрадын холбоонд багтах үндэстэн ястангуудын угсаа, түүхийн зарим асуудал*.<sup>166</sup> А. Очир wrote his book *Монголын ойрдуудын түүхийн товч*<sup>167</sup> and the book became an important source in Oirat studies, which included conclusive documents about their temples.

There are a few Mongolian scholars for Oirat history and anthropology work in the Institute of History, Language, and Literature in Faculty of Social Science in the National University of Mongolia, Department of History in the Mongolian National University of Education. The only centre for the study of Oirats' anthropology and history is the History Department in Khovd University, a center for science and culture in Western Mongolia. The subjects in courses of bachelor and master level students in that department focus mainly for the history, anthropology and culture of the Oirats in Western Mongolia. The positive results for focusing on the Oirats' history and anthropology are well-recognized professors and researchers: Баасандорж, Ц.,<sup>168</sup> Ганболд, М.,<sup>169</sup> Батмөнх, Б.,<sup>170</sup> Нямдорж, Б.,<sup>171</sup> Нямсүрэн, Л.<sup>172</sup> their academic archives, research books and materials.

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<sup>165</sup> Бадамхатан, С., Цэрэнханд, Г. (эрхэлсэн) *Монгол улсын угсаатны зүй II*. Улаанбаатар, Адмон ххк 2012. [Ethnography of Mongolia Vol II].

<sup>166</sup> Цэрэл, Б. *Дөрвөн ойрад ба ойрадын холбоонд багтах үндэстэн ястангуудын угсаа, түүхийн зарим асуудал*. Улаанбаатар, Эрдэм ххк 1997. [Some Historical Matters of Ethnicities in Four Oirats and Oirats Alliance].

<sup>167</sup> Очир, А. *Монголын ойрадуудын түүхийн товч*. Улаанбаатар, Сүхбаатар ххк 1993. [A Brief History of Oirats in Mongolia].

<sup>168</sup> Баасандорж, Ц. *Ойрад хуримын ёс*. Улаанбаатар, Ховд их сургууль 2005. [Wedding Ceremony of Oirat].

<sup>169</sup> Ганболд, М. *Алтайн урианхайн уламжлалт шүтлэг*. Улаанбаатар, s. n. 2001. [Traditional Faith of Altai Uriankhai].

<sup>170</sup> Батмөнх, Б. *Монголчуудын уламжлалт ан ав* (Ойрад монголчуудын жишээн дээр). Улаанбаатар, Соёмбо принтинг ххк 2005. [Traditional Hunting Technique of Mongols (Case of Oirat Mongols)].

<sup>171</sup> Нямдорж, Б. *Ховдын хязгаар* (1911–1919 он). Улаанбаатар, s. n. 2006. [Remote area of Khovd (1911–1919)].

<sup>172</sup> Нямсүрэн, Л. *Жалханз хутагт Дамдинбазарын нийгэм улс төрийн үйл ажиллагаа*. Улаанбаатар, s. n. 2006. [Social and Political Activities of Jalkhandz Khutuktu Damdinbadzar].

Also, there are plenty of notes about the lifestyle, social or family life, and cultural tangible or intangible intellectual materials of the Oirats in Mongolia found in Russian and other foreign explorers' memoirs at the end of 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century are used as important sources for Oirat studies.

For example, one of them is a scholar and explorer who lived among the Bayad ethnic group for more than 20 years. He recorded lots of notes about their language, culture, tradition and oral literature and he distributed his notes for scientific studies. This was like a fortune for Bayad people. The name of the person is А. Я. Бурдуков.<sup>173</sup> He lived among the Bayad people in the remote area of Khowd for many years and because he was well respected by the Oirats, they called him "Elegsee". The notes and study materials of А. Я. Бурдуков were important to the study of the Oirats just like a light of candle in the darkness of Oirat studies. There are many scholars working on his collected materials but I focused on materials about monasteries and temples in the Oirat areas. А. Я. Бурдуков had a comprehensive study about Oirats especially Bayad people. There is almost no one like him who lived such a long time with the people of his study.

The first time А. Я. Бурдуков found out that a scholar В. Л. Котвич studied Mongolian language and he was working in the Petersburg University. He sent him a letter on December 30, 1909, and he received his reply soon. This made significant changes in his life and opened a new door of possibilities. When he was living among the Oirats in the remote area of Khowd, he had completed a study on their traditions, religion, oral literature, and cultural values and he published his book, *В старой и новой Монголии-м*<sup>174</sup> in 1926. This book was an important contribution to the religious study of the Oirats. Also, he was sending many materials such as news, interviews and travel notes related to northwestern Mongolia, and the remote area of Khowd to Russian journals and newspapers such as "Altai",<sup>175</sup> "Сибирская жизнь",<sup>176</sup> "Торгово- промышленная газета"<sup>177</sup> from 1911–1917. Ph.D. Б. Нямдорж collected 40 rare notes, interviews, and article materials of him which were published in that newspapers and included them in his book, *Нямдорж, Б. XX зууны эхэн үеийн баруун хойд монголын*

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<sup>174</sup> Бурдуков, А. Я. *В старой и новой Монголии-м*. Найка 1969.

<sup>175</sup> Altai. Altai newspaper was publishing at "Press" publishing in Biisk city in Altai region in 1911.

<sup>176</sup> Сибирская жизнь. New newspaper was publishing in Tomsk city in 1897–1919 and it was publishing news about politics, literature and economics.

<sup>177</sup> Торгово- промышленная газета. This newspaper was published in Sankt-Petersburg in 1899–1918, it was publishing news about economy, trade, industry and agriculture.

түүхийн чухал сурвалж.<sup>178</sup> Nobody will deny that the collection book written by scholar Б. Нямдорж was not only important to the religious culture of the Oirats in Mongolia but also it was a relevant source to the study of northwestern Mongolia and Khovd at that time.

А. Я. Бурдуков was not just a great scientist who studied cultural heritage of Oirat and Bayad people but also made a great storyteller М. Parchin<sup>179</sup> famous to the world. We will always remember him for his great accomplishments.

В. Л. Котвич (1872–1944) is a Polish and Russian scientist who studied the oral literature and storytelling. Since he received a letter from А. Я. Бурдуков in 1909, he worked closely with him and studied for oral literature, and storytelling for many years. First, А. Я. Бурдуков told him about М. Parchin and sent him a heroic story *Dayin-u kürel*, and other interesting sūtras collected from the Oirats. Later, he asked Majar, a writer of Bayad ethnic group, to write the *Qan qarangyui*, a heroic story told by М. Parchin, and sent it to В. Л. Котвич in Saint Petersburg. A famous scholar В. Л. Котвич not only studied oral literature and heroic storytelling but also sent his student, В. Я. Владимирцов to study dialect, folktale and traditions to Western Mongolia.

Among the Russian Scientists, В. Я. Владимирцов (1884–1931) completed extensive research at a scientific level about the culture and religion of the Oirats in Mongolia. Because of his accomplishment, many scientists call him "A world level scholar in Mongol studies". In 1911, he came to Western Mongolia first time, and he met the famous storyteller М. Parchin. He recorded his collection of heroic stories. Moreover, he recorded the voice of the storyteller while Parchin was storytelling in his voice recorder. This gave us a rare chance to hear his original voice after many years. This valuable material is preserved in the Institute of Language and Literature of the Russian Academy of Sciences. Also, the collection of these heroic stories "*Монголо-ойратский героический эпос*"<sup>180</sup> was published. Based on many types of oral literature materials collected during his scientific expeditions in Western Mongolia in 1908,

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<sup>178</sup> Нямдорж, Б. *XX зууны эхэн үеийн баруун хойд монголын түүхийн чухал сурвалж*. Улаанбаатар, Соёмбо притинг ххк 2014. [Important Historical Materials for Northwestern Mongolia at the Beginning of 20<sup>th</sup> Century].

<sup>179</sup> Heroic storyteller М. Parchin. He was born in Saruul Günni khoshuu in Dörwöd Dalai Khan Province, currently Khyargas sum in Uws province in 1885 and he was the second son of Tsoros taij. See in detail: Сүхбаатар, На. (эрхэлсэн) *Парчин судлал*. (BIBLIOTHECA OIRATICA BIOGRAPHY SERICA VII). Улаанбаатар, Соёмбо притинг ххк. 2015. [Study on Parchin].

<sup>180</sup> Владимирцов, В. Я. *Монголо-ойратский героический эпос*. Петербург; Москва s. n. 1923.



1911, 1913 and 1915, he published a book, *Образцы монгольской народной славестности*<sup>181</sup> [Mongolian people's language and literature in Northwestern Mongolia]. This book included oral literature, well-wishing praises, eulogy, long and short folk songs, fairy tales, heroic stories, and other types of stories of many different ethnic groups in Western Mongolia and it would be an important study source for future studies.

Some materials are significant in the study of temples and monasteries of the Oirats in Mongolia such as "*Some stories of the origin of Dörwöd Royals*",<sup>182</sup> "*Detailed anthropology of the life of Dörwöds in Khowd*",<sup>183</sup> "*Vladimirtsov's report on the study of Dörwöd people by his expedition in 1908 to the remote area of Khowd*",<sup>184</sup> "*Details of the anthropology of the life of the Mongols*",<sup>185</sup> "*Travel in the land of the Dörwöds during the summer of 1908*".<sup>186</sup> Also, one more important material is Г. Е. Грумм-Гржимайло's book, "*Западная Монголия и Урянхайский край*"<sup>187</sup> volume 3 and the printing of this was sponsored by the "Institute of Sūtra and Script" in 1926. The handwritten version of this book was ready in 1917 but its publication was delayed due to the political events happened in Russia. It was mentioned in the preface that the book was printed because of the great effort of Ц. Жамсран, and "Institute of Sūtra and Script" of the Mongolian People's Republic, former name of Mongolia and it became available to the readers. There are also a number of scholars studied Oirats such as Kara, Görgy,

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<sup>181</sup> Владимирцов, В. Я. *Образцы монгольской народной словестности*. Издание Института живых восточных языков имени А. С. Энукидзе, Ленинград s. n. 1926

<sup>182</sup> "Живая старина". XVIII. II–III edition, 1909. 171–175.

<sup>183</sup> "Живая старина". XVIII. IV edition, 1909. 97–98.

<sup>184</sup> "Известия русского комитета для изучения средней и восточной Азии", СПб., 1911. 323–355.

<sup>185</sup> "Живая старина". XIX. I–II edition, 1910. 171–175.

<sup>186</sup> "Известия Императорского русского географического общества" XLVI, 1910, VIII–X edition. СПб., 1911 323–355.

<sup>187</sup> Грумм-Гржимайло, Григорий Е. *Западная Монголия и Урянхайский край*. Volume 3, 1 дэвтэр, Ленинград, 1925.

Tsoloo, J.,<sup>188</sup> Halkovic, Stephen A.<sup>189</sup> Birtalan, Ágnes,<sup>190</sup> Birtalan, Ágnes and Rákos, Attila,<sup>191</sup> Fletcher, J.<sup>192</sup> who studied their history, linguistics, and anthropology.

## 2.1. Brief History of the Oirats and the Dzungar Empire

Oirats were a part of Mongol tribes for a long time in history and they had an important role in the politics and in the history of Mongolia. They were mentioned as "The Four Oirats", "The Tümen Oirats" (Tümen means ten thousand), "Forest People" or "Western Mongols" in many historical sources. At the end of the 12<sup>th</sup> century, the many tribes having close connections and relationships with each other such "Barga", "Buryat", "Khor", "Tümet", "Oirat", "Ikeres", "Bulgard", "Ursud", "Khankhas", "Bayad", "Telengud", "Tas", "Tukhas" were living as neighbors in a wide area which covers from Naiman River in the west, Altai Mountain and to around Baikal Lake. They were called "Oin ard" or "Forest People" because they live in the deep of the forest around Baikal Lake and Naiman River and their main sources of living were hunting and finishing.<sup>193</sup> Even though there were many tribes living next to each other, none of them was controlling others and there was not any confederation yet.

At the end of the 12<sup>th</sup> century, significant changes happened in their social life among the tribes and many tribes were fighting against each other. Eventually, the conflicts raged all over Mongol. About this period, the following verses describe the situation in the *Монголын нууц товчоо*:

“Under the sky with thousands of starts  
People were fighting against each other  
Busy without staying in their bed  
Like land is shaking under their feet  
Like earth was tumbling  
Whole people were in the fight

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<sup>188</sup> Kara, G., Tsoloo, J. (Eds) *The History of a Jakhachin Buddhist Khüree- Dharmabadra's "Golden Rosary"*. Budapest, MTA Altajisztikai Kutatócsoport 1997.

<sup>189</sup> Steppen A, Halkovic. *The Mongols of the west*. Bloomington. Research Institute for Inner Asian Studies. Indiana University 1985.

<sup>190</sup> Ágnes, Birtalan. *Oirat and Kalmyk Linguistic Essays*. Budapest, Elte eötvös kiado 2012.

<sup>191</sup> Ágnes, Birtalan, Rákos Attila. *Kalmükök Egy Európai Mongol Nép*. Budapest, Terebess Kiadó 2002.

<sup>192</sup> Fletcher, J. An Oyirad Letter in the British Museum. In L. Ligeti (Eds). *Mongolian Studies* (129–136). Budapest, Akadémiai Kiadó 1970.

<sup>193</sup> Намсрай. *Зүүнгар хаант улсын түүх* 7.

Busy without sleeping in their blanket

Thousands of lives were taken.”

Oirat people came to Alkhui Bulag, the land under the rule of Khutuga Bekhi to be an ally with Jamukha. When Jamukha, the head of Jadaran tribe was defeated by Činggis Khan, Khutuga Bekhi escaped with his people and he came to Wan Khan of the Khereids (Mo. *kereid*, Khal. *xereid*). They fought against Činggis Khan but they were defeated again. Later, he created another ally against Činggis Khan with Naiman, Mergid and Tatar tribes but they lost again the fight against Činggis Khan. After this loss, he went to the south over the Tagna Mountain and settled at Shigshig which is near to Naiman River.<sup>194</sup> When Züchi (Mo. *zū'qi*, Khal. *züči*, 1179–1226), the oldest son of Činggis Khan, came with his army to conquer the Oirats, Khutuga Bekhi surrendered to Züchi in 1207. According to *Монголын нууц товчоон*, "The year of the Rabbit (1207), when Züchi let the army of the west wing, Bukha were guiding them through the Oirat land. Khutuga Bekhi of the Oirats (or Forest People) came to greet, and guided them through the land of the Oirats and they arrived at Shigshid River. After Züchi took the Oirats under his control, he went further and arrived at the land of the 10 thousand Kirgiz. Edi, Inal, Aldier, Ulube-Tigin, khans of Kirgiz tribes, also they surrendered with their people and gave their presents such as white hawks, white horses, furs of black sable. When he brought the Oirat of Shiber, Hesdin, Bayad, Tukhas, Tenlig, Tuuls, Tas people under his control, the khans of the Tümet and Myangats gave white hawks, white horses, furs of black sable gifts to Činggis Khan. When he met the Khutuga Bekhi, Činggis Khan gave his daughter Checheikhen to his son Inelchi and Züchi's daughter Oluikhan to Inelchi's oldest son Törölchi in appreciation for the surrender of Tümen Oirats".<sup>195</sup>

In his book *Чингис хаан*, В. Я. Владимирцов wrote "Činggis Khan gave an order and his west wing army to his oldest son Züchi to conquer Oirats and Kirgiz tribes, which were not Mongolian tribes and they were living near Enisei River. The aim of Činggis Khan was stopping the dangers from these tribes, and taking his control over the rich farming area and the important trade route to Yenisei River. Islamic traders were importing necessary items such as rice, flour and other goods to the Mongols through the trade route. Also, Oirat people were rich with fur of black sable and hunters of white hawks. Züchi well accomplished his order to bring these

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<sup>194</sup> Намсрай. *Зүүнгар хаант улсын түүх* 8.

<sup>195</sup> *Монголын нууц товчоо* 239.

tribes under his control".<sup>196</sup> These tribes became the part of the new Mongol Empire and controlled by Boorchii, one of the trusted people to Činggis Khan, with his four tümet.

In his book, *Шаптурын чуулган*, Рашид Ад Дийн wrote "Even though the Oirats' main language was Mongol, their dialect was a little bit different. For instance, while other people say 'khituᠢᠶа or knife', they say it as 'Mataga'. There were many such words. At that time, their Khan was Khutuga Bekhi and Činggis Khan made a family tie with the Oirats as he gave his daughter Checheikhen to Inelchi, son of Khutuga Bekhi, and gave Oluikhan, daughter of Züchi, to Törölchi, another son of Khutuga Bekhi".<sup>197</sup> Khutuga Bekhi gave his daughter Oghul Qaimish (?–1252) to Ögödei Khan's son, Güyüg (1206–1248). Also, a queen of Arig böke was an Oirat woman. This kind of family ties were with Tsagaadai (1183–1246) and Güyüg Khan. The conclusion based on these sources, Oirats were tribes with origin from forest people and they had a tight connection with the great Mongol Empire. As mentioned in the *Монголын нууц товчоо*, Рашид Ад Дийн, *Шаптурын чуулган*, Владимирцов, В. Я., *Чингис хаан*, Oirats were half nomads and half hunters. As mentioned above, the Oirats were living mostly west of the Altai Mountains and hunting, and livestock husbandry were their main lifestyle. There were conflicts between the Oirats and the Eastern Mongols from the middle of the 15<sup>th</sup> century. Eventually, Oirats won a battle, and they united the Mongols in 1452 and they enthroned Esen Khan (1407–1455), a son of Togoon taij, as a leader of the nation. Esen was assassinated by Oirat Alagtömör<sup>198</sup> and a group of conspirators in 1454. After this, they were divided into independent states. In the year of the white Rabbit, 1471, Batmönkh Dayan Khan<sup>199</sup> and his queen Mandukhai Tsetsen (1448–1526)<sup>200</sup> led their army and defeated Oirats at Tas Büрд.

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<sup>196</sup> Владимирцов, В. Я. *Чингис хаан*. Эрхэлсэн Ш. Бира. Улаанбаатар, Чойжил ххк 1996. 51–52. [Činggis khan].

<sup>197</sup> Рашид Ад Дийн. *Шаптурын Чуулган* 77.

<sup>198</sup> Alagtömör. At the beginning of the 15<sup>th</sup> century, when the Oirats were divided into two wings, he was leading the West Wing, and he was from Batuud ethnic group.

<sup>199</sup> Batmönkh Dayan Khan. He was born as a son of Bayanmönkh Jonong at Khutgan Derstei. He was the Mongolian khan who reunited the Mongols under Činggisid supremacy in the Northern Yuan dynasty based in Mongolia. His reigning title, "Dayan", means the "Great Yuan", as he enthroned himself as the Great Khan of the Great Yuan, though the Yuan dynasty, the principal khanate of the Mongol Empire.

<sup>200</sup> Mandukhai (1448–1526). She was a daughter of Tümet Chinsan of Engüd tribe. She was the second queen of Manduul Khan. After the death of Manduul Khan (1438–1479), she was temporarily holding the throne until Batmönkh became the Khan.

They put them under a very strict rule. According to this rule, they were not allowed to call their residence or *ger* as "*ord*" but "*örgöö*", not allowed to sit cross-legged but to kneel down, the tuft of their hat must have been shorter than 4 cms, must call the *airag* or kumis as "*chigee*".<sup>201</sup> This strict rule continued even during the period of Galdan Boshigt Khan and passed down for many generations. The Oirats were fighting for their independence against Mongol, Qing Dynasty, and Russia in the 15<sup>th</sup>–17<sup>th</sup> century. At the beginning of the 17<sup>th</sup> century, they became three independent states as "Torguut Khanate", "Khoshuud Khanate" and Dzungar Empire".

Tsoros and Khoshuud ethnic groups were leading among the Oirat ethnic groups at the early 17<sup>th</sup> century. Because of their internal tensions, Kho Örlög Khan of the Torguut tribes with about his 10000 people moved to the west at the end of 1620 and they settled near the Volga River. They established the Kalmyk khanate there.<sup>202</sup>

In the 30s of the 17<sup>th</sup> century, there were conflict between the Red Hat Stream and the Yellow Hat Stream of Tibetan Buddhism. Tsogt Khuntaij (1581–1637), and Puntsagnamjil Khan of Tibet became allies: they were supporting the Red Stream against the Gelukpa stream. Therefore, the Fifth Dalai Lama Lobsang Gyatso (1617–1682)<sup>203</sup> and Fourth Panchen Lama Lobsang Chökyi Gyalsten (1569–1662)<sup>204</sup> sent their messenger and requested help from Törbaikh Khan (1569–1662) of the Oirats. Törbaikh Khan of the Khoshuut tribe of the Oirats supported the Dalai Lama and the Panchen Lama and played an important role in the Yellow Hat Stream to gain control over Tibetan Buddhism and to defeat Nyingma and other streams. According to *Алтан эрхи*, "Higher Degree Sonam Rabden sent his letter to Törbaikh Khan who was residing at that time and he came with his army to Kham. He defeated the army of Beree Khan and they released many lamas from prisons. After that the lamas returned to their home. One morning in the year of the black Horse, 1642, he enthroned the Dalai Lama and the Panchen Lama in the upper level of Zamba Khan's Palace. He gave all the land of Ü-Tsang to the Panchen Lama and 13 provinces of "tümen" to the Dalai Lama and said "I take homage to the gurus until

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<sup>201</sup> Tas Burdiin Tsaaz. See in detail: Галдан. *Эрдэний Эрхи* 181.

<sup>202</sup> Лхагвасүрэн, Х. *Торгууд монголын хант улсын түүх*. Улаанбаатар, ВСИ ххк 2013. 74–76. [History of Torguut Khaganate].

<sup>203</sup> The Fifth Dalai Lama Lobsang Gyatso (Tib. *blo bzang rgya mtsho*) was born in Ü-tsang in Tibet in 1617 and wrote 24 volumes of works.

<sup>204</sup> The Fourth Panchen lama Lobsang Chökyi Gyalsten ((Tib. *blo bzang chos kyi rgyal mchan*, 1570–1662). He had very close relationship to the Mongols among the other reincarnations of Panchen lamas.

the end of saṃsāra to these people".<sup>205</sup> The Fifth Dalai Lama Lobsang Gyatso gave an honorary title, "Danzinchoijil" (Tib. *bstan 'dzin chos rgyal*)<sup>206</sup> to Törbaikh Khan. Törbaikh Khan was residing in Tibet temporarily and he was ruling Tibet with tight control. Also, he was a benefactor to the Gelukpa stream. He received an honorary title, "Güshri Khan" from the Dalai Lama and tried to strengthen his position by the help of religion. Moreover, he established the Khoshuut Khanate in the area of Kukunor (Mo. *köke nayur*, Khal. *xöx nuur*).

At the beginning of the 30s in the 17<sup>th</sup> century, Khar Khul Khan was leading the Tsoros tribe in the Oirat confederation and foreign and internal policy of the Oirats were gaining its strength more. They ruled all Oirats except of the people who had migrated to the Volga River, and Tibet. After Khar Khul Khan passed away, his son Erdeni Batur Khuntaij succeeded to his throne and he was having the steady purpose to unit all Oirats. He established the foundation of the Dzungar Empire (1636–1755). It seems that the reason it was called as Dzungar Empire because of the army of Tsoros located in the Left-Hand site in the Oirats land.<sup>207</sup>

In the east, Tümen Dzasagt Khan (1559–1592), Buyant Khan (1554–1604), Ligden Khan (1588–1634), direct descendants of Činggis Khan, were not strong enough to unite all Mongols, and they were ignoring the Gelukpa stream while they were supporting Nyingma and Sakya streams as the persistence of the policy for religion since Qubilai Khan. For example, Ligden Khan (1558–1634) just like Qubilai Khan was having a good connection with the high lamas of Sakya stream.<sup>208</sup> He invited these high lamas to his palace and were trying to keep national solidarity. Around the beginning of the 16<sup>th</sup> century, Nurhachi (1559–1626) of Aisin Gioro clan, proclaimed himself Great Khan of the (Manchu) Great Qing and established his capital at Hetuala (Chin. *xianbin*, *liao ning*), enthroned as emperor in 1616. Taizu Emperor (1636–1643), the third emperor of the Qing dynasty was establishing the North Qing Dynasty (Manchu Qing) in 1636 and he announced the independence of this dynasty. Eventually, the dynasty gained strong power in Asia and it ruled Korea, North China, and Inner Mongolia. This was the time when the dynasty was threatening to the sovereignty of the Khalkhas and Oirats. The policy of Erdeni Batur Khuntaij was to have a good relationship with Russia for political and economic reasons and using the united power of Khalkha and Oirat to repulse the dangers of the Qing dynasty. A meeting for Khans of Khalkha and Oirat was held at Ulaan Buraa (Mo.

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<sup>205</sup> Дармабадраа. *Алтан эрхи хэмээх оршиов* 40.

<sup>206</sup> Danzinchoijil (Tib *bstan 'dzin chos rgyal*). It means Dharma holder in Mongolian.

<sup>207</sup> *Ойрадын сурвалж бичиг* 93.

<sup>208</sup> Бира, Ш. *Монголын түүх, соёл, түүх бичлэгийн судалгаа* 196.

*ulayan buryasu*, Khal. *ulaan burgas*, Oir. *ulān burā*) in Tarwagatai Mountain (Mo. *tarbay-tai*, Khal *tarbagatai*) on the fifth day of the second month of the fall in the year of the iron Dragon in the 11<sup>th</sup> sexagenary cycle (1640).<sup>209</sup> "Khalkha-Oirat Tsaaz" was regulated by the meeting.

There were many issues discussed in the meeting, and they found the solutions for many of them but the aim of that meeting was to unite their force against foreign threats, to protect their common interests, to regulate laws and regulations for it. There was no proof but it seems that this meeting was organized by the initiative of Erdeni Batur Khuntaij.

This event shows that Erdeni Batur Khuntaij was a great political leader. Н. Я. Бичурин remarked about him in his book, "Erdeni Batur Khuntaij was just like Peter the Great of Russia in the Oirat"<sup>210</sup> and I consider this was not just a simple expression. Since Oirat was defeated by Qing dynasty in 1691, the Dzungar Empire tried to protect to them in independence for almost 70 years and was conquered by Qing dynasty at the end of 1755. Erdeni Batur Khuntaij was not just a great political leader but also, he was one of the pioneers and leaders who spread Buddhism in Oirat. Zaya Paṇḍita Namkhaijamts of the Oirats also was one of the leaders and had a significant contribution for this spread. Nowadays, Oirat people live in four countries: Mongolia, Russia, China and Kyrgyzstan.

## **2.2. Khutugtus and Eminent Monks in the Oirat Areas**

There were many scholarly tulkus or highly educated lamas who illuminated Tibet, the Land of Snow, and the Great Mongol land with Dharma teachings. Among many khutugtus and highly educated lamas, Radnabadra,<sup>211</sup> Darkhan Tsorj (Tib. *chos rje*),<sup>212</sup> Erkh Tsorj Mergen Khamba, Darja Gelong, Nomun Khan Tarzan Pandit Raitan, Yalguusan khutugtu from Khoshuut tribe, Jidshod khutugtu, Togolt Rawjamba, Sumpe Khamba Ishbaljir who wrote more than 10 volumes including the "*Tögs Buyant Dzurkhain Yos*", which literally means a guidebook for Perfect Virtuous Astrology, a Tibetan-Mongolian Astrology Calendar, Lama Nimatanba from Torguut tribe, Sheirawjimba, Achit Nomun Khan Luwsandondov, Khamba lama of Kumbum and Tashilhunpo monasteries and descendant of Törbaikh Khan, Ööld Tsorj Tawkhairinchen who built a Buddhist monastic college in Tsetsen Khan Province, Dondowjamts, the great lama

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<sup>209</sup> See in detail: Монгол улсын түүх. Боть 2. Улаанбаатар, 1968. 74.

<sup>210</sup> Бичурин, Н.Я. Историческое обозрение Ойратов или Калмыков с XV. века по настоящее время Элиста. 1991. 127.

<sup>211</sup> Radnabadra. One of the disciples of Zaya Paṇḍita.

<sup>212</sup> Tsorj lama (Tib. *chos rje*). Lord of religion, one of the highest ranks in an assembly.

of Gomang Datsan monastic school of Drepung monastery, the scholarly paṇḍita, Geshe Luwsonnyantag from Torguut tribe, who wrote many *igchaa* (Tib. *yig cha*)<sup>213</sup> or guidebooks for monastic schools, Luwsanpuntsag, Khamba in Gomang Datsan monastic school and so on. Of course, many names aren't mentioned here. These lamas were not only great contributors to religious activities but they were actively engaged in politics and foreign affairs. Not a few foreign and Mongolian scholars studied highly educated lamas of the Oirats and wrote many books about them. This chapter shows at first the research materials for them, then briefly summarize previous research results and gives a detailed explanation for each highly educated lama. The biographies of eminent lamas are important study materials because they were written by their disciples or sometimes they told their life stories for the purpose of leaving it in written form. There are many books written about khutugtus, high ranking lamas from Oirat such as Раднаабадраа's *Равжамба Зая бандидийн түүх сарны гэрэл*, Дармабдраа's *Алтан эрхи*, Галдан's *Эрдэний эрхи*, Зава Дамдин's *Алтан дэвтэр*, Bstan pa bstan'dzin's *Chos sde chen po dpal ldan 'bras spungs bkra shis sgo mang grwa tshang gi chos 'byung chos dung gyas su 'khyil ba'i sgra dbyans 'zhes bya ba bzhugs so*.<sup>214</sup> In order to write about them, the research review has been made for each high lama and khutugtu.

Many highly educated lamas were needed to extend Buddhism, to make arrangements to the Dharma teachings, doctrine, and rules, to build more temples and to organize the structure. Just a few of these educated lamas have been selected to demonstrate their achievements. A review of each of the lamas is briefly provided here.

### **Zaya Paṇḍita Namkhajamts of the Oirats (Tib. *nam mkha'i rgya mtsho*)**

There were many famous people from Oirat in politics, religion and culture of Mongolia. One of them is the distinguished contributor in religion, eminent educator Rajamba Zaya Paṇḍita Namkhajamts. Many foreign and Mongolian scholars wrote plenty of books, articles and study materials based on his biography. Раднаабадраа's *Равжамба Зая бандидийн тууж сарны гэрэл хэмээх ошуув* is not just a story of a khutugtu's life rather it is an important source for the history of Oirat Buddhism. Until now, four manuscripts in Clear script and one book in

<sup>213</sup> *Igchaa* (Tib. *yig cha*). Handbook for philosophy, written by different eminent Tibetan scholars.

<sup>214</sup> Bstan pa bstan'dzin. *chos sde chen po dpal ldan 'bras spungs bkra shis sgo mang grwa tshang gi chos 'byung chos dung gyas su 'khyil ba'i sgra dbyans 'zhes bya ba bzhugs so*. Mundgod, Karnataka. Library of Goman Datsan monastic school 2002. (The following bstan pa bstan'dzin. *chos sde chen po dpal ldan 'bras spungs bkra shis sgo mang grwa tshang gi chos 'byung chos dung gyas su 'khyil ba'i sgra dbyans 'zhes bya ba bzhugs so*). [Comprehensive History of Goman Datsan Monastic School of Drepung Monastery].



Mongolian script version of the Moon Light, *Сарны гэрэл* have been found. The first time, A. Popov found one version of the book in Kalmykia in 1838 and he published it partially in his "Kalmyk Language Grammar" or "Грамматика калмыцкого языка" in 1847.<sup>215</sup> This was the first occasion that the biography of Zaya Paṇḍita became available to the public. Well-known Ts. Damdinsüren gave one version of the *Сарны гэрэл* manuscript written in Mongolian script to the Central Library of Mongolia in 1958. Ts. Damdinsüren partially included from the manuscript in his *Монгол уран зохиолын дээж зүүн билиг оршив* <sup>216</sup> and after well-known B. Rinchen added a brief introduction to the manuscript, and the full version of this book was printed first time and became available to the public in 1959.<sup>217</sup> Moreover, there are more publications such as Inner Mongolian scholar Эрдэмт, М. *A Study of Rawjamba Zaya Paṇḍita Namkhajamts*, Tsooloo, J. *Biography of Caya Pandita in Oirat Characters*,<sup>218</sup> Далай, Ч. *Зая бандидын тухай зарим эрэгцүүлэл*.<sup>219</sup> There are many study materials in Tod script.

Zaya Paṇḍita was born as the fifth son of Khönkhüi Zayach Khan,<sup>220</sup> well-known as a great wise man, in a year of the Earth Pig in the 10<sup>th</sup> sexagenary cycle (1599). He was from Khoshuut tribe and Görööchin [Hunter] clan. At his young age, he was living an ordinary life such as herding livestock. He was sent to the Tsagaan Nomun Khan by the request of Oirat Khans, by the khutugtu's suggestion, 200 young boys including 32 boys of the Khans of the Oirat, were sent to the important monasteries situated in Amdo and Lhasa in Tibet to become monks and to study the Buddhist teachings.<sup>221</sup> After the young boys studied there, many of them become well-educated high lamas and khutugtus in the study of the ten aspects, or ten major fields. Namkhajamts was among these students and he was unwavering in studying the teachings. He was ordained at the age of 17 in 1616 and came to study Tibetan. He studied

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<sup>215</sup> Radnabhadra. Лучный свет-Памятника культуры востока VII. Факсимилэ рукописи. Предвод с ойратского Г. Х. Румянцева и А. Г. Сазыкина. Транслитерация текста, предисловие, комментарий, указатели и примечания А. Г. Сазыкина. Санкт-Петербург. 1999, 8–11.

<sup>216</sup> Дамдинсүрэн, Ц. *Монгол уран зохиолын дээж зүүн билиг оршивой*. Улаанбаатар, ШУА 1959. 327–334.

<sup>217</sup> Rathabhadra. *Rabjamba Cay-a bandida-yin tuguji saran-u gerel kemeku ene met bolai*. Ulaanbaatar, 1959.

<sup>218</sup> Tsooloo, J. *Biography of Caya Pandita in Oirat Characters*. Ulaanbaatar, ШУА 1967.

<sup>219</sup> Далай, Ч. Зая бандидын тухай зарим эрэгцүүлэл. Ч. Далай. *Түүвэр зохиол I*. (Монголын түүх судлалын өгүүлүүд). Улаанбаатар, s. n. 2000. [Some Considerations for Zaya Pandita].

<sup>220</sup> Khungui Zayach is a grandfather of Zaya Pandita. See in details in Ч. Норов. *Зая бандида*. Kökeqota, Öbör Mongyol-un soyol-un keblel-ün qoriy-a 1990.

<sup>221</sup> *Oyirad teüken sur bulji bičig* 42–43.

Buddhist teachings for 21 years from 1617–1638 and became well trained in the study of the ten aspects. As his education was well-recognized in Tibet, he was one of the ten gelong monks who received full ordination from the Fifth Dalai Lama Lobsang Gyatso. After he returned to Oirat, he built a temple which consisted of many *gers* or yurts in 1638.

He created the Tod script suitable to the Oirats dialect in 1648 and translated more than 186 sūtras from Tibetan to Tod script. It was an immense contribution to the extension of Buddhism in Oirat. He was one of the pioneers developing the Gelukpa stream of Tibetan Buddhism in Oirat, 7 provinces of Khalkha, Torguut near Volga River. Nonetheless, he did not just duplicate Tibetan Buddhism but modified it according to the lifestyle, culture and special features of the nomadic thinking. He completed the hard work of spreading the teachings with his disciples whom he taught the Buddhist teachings. As a result, the number of well-educated lamas increased significantly and they advanced further development of the Gelukpa stream. Also, they modified the rules, disciplines and rituals of this religion according to the conditions and lifestyles of the nomadic nation and built many temples adopting nomadic traditions. To advance the Gelukpa stream, they adopted very harsh regulations and laws which included many prohibitions to traditional shamanism and had an extreme fight against it such as burning the symbol of shamanic spirits, and prohibiting shamanic rituals. We found in the *Сарны гэрэл* manuscript that he didn't spend all his energy only on religious activity but he successfully completed many important political tasks such as reconciling the contending sides to protect the independence and solidarity of the nation with the help of his reputation and high religious position.

Many researchers remarked that Rawjamba Zaya Paṇḍita Namkhajamts made much effort to implement the resolution of the Pan Oirat-Mongol conference in 1640. He was residing in Dzasagt Khan Province, Tüsheet Khan Province, and Tsetsen Khan Province for more than one year from 1641–1642.<sup>222</sup> He was invited to spread the Buddhist religion in Kalmykia and spent some time over there. From this point of view, he had a very high reputation among the Mongols. There was a big centre next to main monastery which consisted of an interpretation office for translating religious teachings and texts. Many manuscript writers duplicated the translated sūtras and there was a room with wooden blocks operating as a printing house for multiplying sūtras. There were a group of more than 500 translators from an unreliable source. When the interpreters pronounced the translation, the writers wrote the translation on boards, then when they agreed on the final edition, they wrote it on papers. There were very skillful

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<sup>222</sup> Эрдэмт, М. Равжамба зая бандида Намхайжамц судлал 71.

writers such as Khonjin, Chültemjamts in Oirats at this time. Since Tod script was created, many important materials for Mongolian history, culture, language and literature were written in Tod script. Now, Tod script is officially used for Oirat people in Xinjiang Uygur Autonomous Region in China. Also, many materials in Tod script are in the Institute of Language and Literature of Mongolian Academy of Sciences, the National Library of Mongolia, and the Library of Gandantegchenlin Monastery, as well as in the museums in Khovd and Uvs Provinces in Mongolia.<sup>223</sup>

Of course, there are some sources kept by lay people in Mongolia. For example, 1125 materials are kept in the Institute of Language and Literature, in the Mongolian Academy of Sciences. Many books and other religious materials are preserved in Gandantegchenlin monastery. He created an important aspect of language, literature, tradition and religion to unite the culture of the Oirats. The biography of Zaya Paṇḍita Namkhajamts, *Сарны зэрэл* was written by his disciple Radnabadraa in 1690 and it was not only the life story of Zaya Paṇḍita, but there is much valuable information about Oirat in the 17<sup>th</sup> century. This book was written in the period of Galdan Boshigt Khan when he had his palace in Khovd.

#### **Jidshid lama Agwaandanzinperenlei (Tib. *ngag dbang bstan 'dzin 'phrin las*)**

One of the exceptional people among the Oirats was Jidshid lama Agwaandanzinperenlei (1627–1669). Zaya Paṇḍita Luwsanperenlei (1642–1715) of the Khalkha Mongols wrote this lama's biography and religious activities. He was one of the disciples of Agwaandanzinperenlei and he wrote about his teacher's biography on pages 102–111 in the 4<sup>th</sup> volume of his book *Шагжийн тойн Лувсанпэрэнлэй гүн нарийн хийгээд дээдсийн үсэг сонссоны тэмдэглэл тодорхой толь* [Notes About Learning Dharma Teachings of Shagji Luwsanperenlei's Clear Reference] (*Заяын ном сонссон бичиг*).<sup>224</sup> Also, Дармабадраа included in his books, *Номын гарлага*<sup>225</sup> about him. More than 30 works written by him including *Жигжидийн эрхийн тийн номлолын гүн утгыг тодруулан үүдийг нээгч нууц зохионгуй түлхүүр* [Keys of Interpreting the Secret Teaching of Yamāntaka], were included in *Төвөд монгол мэргэдийн сүмбүмийн гарчиг хиргүй цагаан болор эрхи* (Tib. *bod gyi bstan bcos khag cig gi tshan chan dri me*) [Works of the Tibetan and Mongolian Sages and Stainless Crystal Rosary] published in 1985

<sup>223</sup> Лувсанбалдан, Х. *Тод үсэг түүний дурсгалууд*. Улаанбаатар, ШУА 1975. 81. [Tod Script and its Monuments].

<sup>224</sup> *sha kya 'i btsun pa blo bzang 'phrin las gyi zab ba dan rgya che ba 'i chos kyi tob yig gsal ba 'i me long las glegs bam bzhi ba bzhugs so*. Бээжин барын хэвлэл. УННЦ-ийн төвөд номын фонд. 102–111.

<sup>225</sup> Дармадалай. *Номын гарлага* 197.

under the title "Буман зарлиг" [One hundred Thousand Teachings of Jidshod Agvaandanzinperenlei].<sup>226</sup> Also, other scholars such as Л. Тэрбиш mentioned him briefly in his book, *Ойрадын бурханы шашины товч түүх*, Гомбожав, С.<sup>227</sup> Дашбадрах, Д.<sup>228</sup> and Бямбаа, Ш.<sup>229</sup> stated about his works in these books and materials.

Jidshid lama was born as the second child of Tsökhür Uwsh, a father, and Sheirawdulam, a mother, with showing many auspicious signs in a year of the red Rabbit of the 10<sup>th</sup> sexagenary cycle (1627).<sup>230</sup> By the suggestion of Tsagaan Nomun Khan, he was sent to Tibet with many other young boys at a young age, and ordained by the Fourth Panchen Lama Lobsang Chökyi Gyalsten (Tib. *blo bzang chos kyi rgyal mchan*, 1570–1662). and he studied with genuine faith from the Fifth Dalai Lama Lobsang Gyatso, and received many other high teachings.

He became a remarkable sage. He studied under the guidance of Gendenyarpel lama for the foundation of wisdom teachings in *Toisomlin* (Tib. *thos bsam gling*)<sup>231</sup> temple. After that, he studied the tantric teachings under the guidance of Lowon lama Gonchogjaltsan in Agwa Datsan (Tib. *sngags pa grwa tshang*) monastic college.<sup>232</sup> He received his ordination of gelong from Panchen Lama Lobsang Chökyi Gyalsten and Nartan Khamba Dagba Peljor in Tashilhunpo monastery at the age of 20.

At a very young age, he received *Agramba* (Tib. *sngags rams pa*),<sup>233</sup> the highest title in tantric teaching. Therefore, he became an abbot or Khamba by the invitation of Fifth Panchen

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<sup>226</sup> *bod gyi bstan bcos khag cig gi tshan chan dri me*. Öbör Mongyol-un Keblel-ün Qoriy-a. 1985, 46.

<sup>226</sup> Гомбажав, С. Монголчуудын Төвөд хэлээр зохиосон зохиолын зүйл. Улаанбаатар, *Олон улсын Монгол хэл бичгийн эрдэмтний анхдугаар их хурал* 1961. 18–49. [Materials of Mongolian Scholars in Tibetan Language].

<sup>227</sup> Гомбажав, С. Монголчуудын Төвөд хэлээр зохиосон зохиолын зүйл. Улаанбаатар, *Олон улсын Монгол хэл бичгийн эрдэмтний анхдугаар их хурал* 1961. 18–49. [Materials of Mongolian Scholars in Tibetan Language].

<sup>228</sup> Дашбадрах, Д. *Ойрадын Жишод гэгээн Агваанданзанпринлэй, түүний сахил санваар, гүн ухааны үндэслэлийн асуудал*. (Түүхийн судлал, Studia Historica). Tom. XXXII. Fasc. 4. Улаанбаатар, 2000. [Jishod Gegeen of Oirat and his Monastic Vows and his Philosophical Materials, Study of History, Studia Historica].

<sup>229</sup> Бямбаа, Ш. *Монголчуудын Төвөд хэлээр туурвисан Монгол хэлэнд орчуулсан ном зүйн бүртгэл*. Улаанбаатар, s. n. 2004. [List of Materials of Mongolian Scholars Written in Tibetan and Translated from Tibetan].

<sup>230</sup> See in detail: *Заяын ном сонссон бичиг* IV ботын 102.

<sup>231</sup> *Toisomlin* (Tib. *thos bsam gling*). Listening and practicing dharma temple of Tibet.

<sup>232</sup> *Заяын ном сонссон бичиг* IV ботын 102.

<sup>233</sup> *Agramba* (Tib. *ngag rams pa*). Title given after a student passed the exam of Tantric teachings.

Lama Lobsang Yeshe (Tib. *blo bzang ye shes*, 1663–1737) in Sera Tegchenlin and Agwa Datsan monastic college, specialized for tantric teaching, and became a tantric teacher of many Tibetan and Mongols sages in Tashilhunpo monastery.<sup>234</sup> After he returned to his homeland, he built a temple according to the traditions and rules of Tashilhunpo monastery.<sup>235</sup> Even though the Kanjur, a collection of Buddha's teachings, were translated to the Mongolian language during the period of Ligden Khan, there were many corrections needed to this translation. Therefore, the khutugtu made corrections and updated the collection. He had an important contribution to Oirat Buddhism such as enforcing the rules and regulations to temples and monks, spreading the sūtra and tantric teachings, teaching to the lamas, and interpreting Buddhist sūtras and teachings. He wrote a volume of a book about religious rituals and tantric teaching. Agwaandenzinperenlei was famous by the name "Jishod Khutugtu of Oirat" (Tib. *oi rad skyid shod sprul sku*), "Dzungar Empire Jishod khutugtu" (Tib. *skid shod ngag dbang bstan 'dzin phrin las*) in Tibet and the Mongol lands.<sup>236</sup> Jishod khutugtu Agwaandenzinperenlei passed away when he was 43 years old.

### **Great Translator Agwaanlooroi (Tib. *ngag dbang blo gros*)**

Great translator Agwaanlooroi was Zaya Paṇḍita's favorite disciple and he extended his works further. A few scholars studied the activities of this lama but we may need more research in the future. Even though he was a close disciple to Zaya Paṇḍita Namkhajamts, it is not clear how many treatises and books he wrote. Л. Тэрбиш remarked briefly about him in his book *Ойрадын бурханы шашны товч түүх*. He mentioned that the lama devoted his whole life to the contribution of religion.<sup>237</sup> No other research has been found regarding this lama.

Agwaanlooroi received his vow at the age of 11 from Zaya Paṇḍita, then he went to Drepung monastery in Tibet around 1650 and successfully completed the five volumes of Buddhist philosophical studies in Gomang Datsan monastic school at Drepung monastery. This made him one of the highly educated lamas.<sup>238</sup> He meditated on emptiness in a meditation hut

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<sup>233</sup> Дашбадрах, Д. *Ойрадын Жишод гэгээн Агваанданзанпринлэй, түүний сахил санваар, гүн ухааны үндэслэлийн асуудал* 67.

<sup>234</sup> Дашбадрах, Д. *Ойрадын Жишод гэгээн Агваанданзанпринлэй, түүний сахил санваар, гүн ухааны үндэслэлийн асуудал* 67.

<sup>235</sup> Тэрбиш, Л. *Ойрадын бурханы шашны товч түүх* 275.

<sup>236</sup> Бямбаа, Ш. *Монголчуудын Төвд хэлээр туурвисан Монгол хэлэнд орчуулсан ном зүйн бүртгэл* 558

<sup>237</sup> Тэрбиш, Л. *Ойрадын бурханы шашны товч түүх* 88.

<sup>238</sup> Дармабадраа. *Алтан эрх хэмээх ориш* 50.

on Gempel (Tib. *dge phel*) Ritod (Tib. *ri khrod*) mountain behind the Drepung monastery. He translated *Lamrim* (Mo. *bod' möriin jereg*, Tib. *lam rim*) with his teacher Rawjamba khutugtu<sup>239</sup> into Tod script. Even though he wrote many books and sūtras in Tibetan, it unclear how many. Many highly educated lamas including Gunchenjamiyanshadub (Tib. *kun mkhyen 'jam dbyangs bshad grub*),<sup>240</sup> Agwaanzungui, Luwsanpuntsag (Tib. *blo bzang phun tshogs*) Khamba of Gomang Datsan monastic school of Drepung monastery were the disciples of him. Great scholar Gunchenjamiyanshadub was meditating in his teacher's cave and wrote many sūtras. He gave the name "Palace of dākinīs" to his teacher's cave. He was an outstanding scholar in Buddhist philosophy and the great contributor spending his whole life for spreading the religion in the Oirat areas.

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<sup>239</sup> Rawjamba Khutugtu is Zaya Paṇḍita of the Oirats.

<sup>240</sup> Gunchenjamiyanshadub (Tib. *kun mkhyen 'jam dbyangs bshad grub*, 1648–1721). Studying at 7 years old by Khuvo gelong Sodnomlhundev. He wrote many books in Tibetan, Indian and Mongolian and many monastic schools using his methodology in their monastic schools.

### **Neyiji toyin Tsültemzamba (Tib. *tshul khrims gtsang pa*)**

This is a brief story about Neyiji toyin<sup>241</sup> who enlightened the Eastern Mongols with the Dharma teachings. A lama well-known by the name "Neyiji" greatly contributed to the third spread of Buddhism in the Mongol lands. Many foreign and Mongolian researchers including Heissig, W.,<sup>242</sup> Ванчиков, Ц. П.,<sup>243</sup> Тэрбиш, Л.,<sup>244</sup> Дашбадрах, Д.,<sup>245</sup> Дашням, Л.,<sup>246</sup> Ганбаатар, Д.,<sup>247</sup> and Altan-Orkhil,<sup>248</sup> the Inner Mongolian scholar, studied about this lama.

He was born at the home of Mergen Tewne. He was a wealthy man, uncle of Ayuk Khan of Torguut tribe, general of ten thousand soldiers, in the year of Fire Snake in the 9<sup>th</sup> sexagenary cycle (1557). As he was very humble, kind, compassionate minded, honest, wise and an intelligent boy, his father gave a name “Neyiji” to him.

One day, when he was young, he went for hunting with his friend. He saw that a gestating mare of Khulan, also known as Mongolian wild ass, was shot at the stomach, and she gave birth to a colt through the opened stomach. Because he also saw that the mare was trying to taking care of her newborn colt, he renounced the worldly life. He said, "I want to be a monk" to his father but his father neglected this idea and suggested him to get married. Then he had a boy and named him "*Erdemiin dalai*", literally Wisdom Ocean in English. Because he always

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<sup>241</sup> Neyiji toyin Tsültemzamba (Tib. *tshul khrims gtsang pa*). He is a great contributor of spreading Buddhism in Mongolia. He is very well known in the east and the west. There are two books about his life story. “*Choinjin*” in Tibetan and *Богд Нэйж тойн Далай Манзуширийн домгийг тодорхой гийгүүлэгч чандмань* printed by woodblock print.

<sup>242</sup> Heissig, Walther. A Mongolian Source to the Lamaist Suppression of Shamanism in the 17th Century – *Antrophos* 48, 1–29 & 493–536.

<sup>243</sup> Ванчикова, Ц. П. *Биография Нэиджи тойна*. Источник по истории религий монголов. Новосибирск, Найка 1984. [Biography of Neyici Toyin].

<sup>244</sup> Тэрбиш, Л. *Ойрадын бурханы шашины товч түүх* 89–92.

<sup>245</sup> Дашбадрах, Д. *Монгол-Төвөдийн улс төр, шашины харилцааны түүх*. (XVI–XVIII зууны эхэн), Улаанбаатар. s. n. 1998. [Mongol–Tibetan relationships in politics and religion (16–18 century)].

<sup>246</sup> Дашням, Л. Нэйж тойн үзэл номлолыг өөрчилсөн нь. *Монгол иргэнийн үлэмж өв* (өгүүлүүдийн эмхэтгэл) Улаанбаатар, 2001. 153–161. [Neyici 's reform in the faith].

<sup>247</sup> Билгүүндалай. *Богд нэйж тойн далай Манзуширийн домгийг тодорхой гийгүүлэгч чандмань эрхи хэмээгдэх оршиной*. Эрхэлсэн Д.Ганбаатар. Улаанбаатар, Соёмбо принтинг ххк 2015. [Jewel Rosary of Bogd Neyici Dalai Mañjuśrī's Life].

<sup>248</sup> *Öbör boyda-yin namtar*. erkhllegsen Altan-Orkhil. kökeqota, Öbör Mongyol-un Soyul-un Keblel-ün Qoriy-a 2010.

tried to renounce his home to be a monk, his father was controlling him with many guards to stop him.

One day, when he was reading the “Итгэлийн хөтөлбөр” (Tib. *skyabs 'gro khrid*) [A Guide to Taking Refuge] sūtra, suddenly, a very strong wind blew away one page of the sūtra. He was chasing to catch the page but he went far away from his home. He used this chance for escaping from his father and he went directly to the land of Ü-Tsang Province in Tibet. He received full ordination from the Fourth Panchen Lama Lobsang Chökyi Gyalsten (1570–1662). His monastic name became Tsültemzamba (Tib. *tshul khrims gtsang pa*). After he studied the sūtra and tantric teachings over many years in Tibet, he received empowerments and teachings and became a highly educated lama. One day, he requested "I want to go to another place for my meditation" to the Panchen Lama. The Panchen Lama replied "Your future disciples, who had their faith in previous lives will be your disciples, are in the East."<sup>249</sup> Therefore you should go to the East for the benefit of sentient beings. He went to the East following the order of the Panchen Lama. He arrived at Kökeqota and taught the teachings and meditation for the benefit of all sentient beings. He gave teachings to many people including royals, showed them many mystical powers so he proved to them that he was highly educated in both sūtra and tantric teachings. He went to *Mukden* (Chi. *fèngtiān*)<sup>250</sup> city with his 30 disciples, who had monastic vows of gelong, to see the Hong Taiji (1592–1643) emperor of the Qing dynasty. The emperor asked "Could you stay here to be my Guru". He replied, "I'm not highly educated enough to be your Guru, but I would like to go to the Mongol lands instead". The emperor accepted his request and gave him presents including much of red cotton as the gift of his respect.<sup>251</sup>

First, the lama visited Tüsheet Khan Province, and Tüsheet Khan received teachings from the lama and ordered a regulation prohibiting shamanism according to the suggestions of the lama. He seized all the symbols of shamanic spirits and burned all of them.

He supported the spreading Buddhism. After that, because many royals from different banners including Khorchin (Mo. *qorčīn*, Khal. *xorčīn*), Gorwos, Tümed, Aokhan (Mo. *abayaqan*, Khal. *aohan*), Onniud (Mo. *onigud*, Khal. *onniguid*), Jarud (Mo. *jarud*, Khal. *jaruud*), Northern Khorchin, Baarin (Mo. *bayarin*, Khal. *baarin*) invited him to receive teachings from him, he extended the religion by teaching the Dharma, building monasteries,

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<sup>249</sup> Тэрбиш, Л. *Ойрадын бурханы шашины товч түүх* 90.

<sup>250</sup> *Mukden* (Chi. *fèngtiān*). Old capital city of Qiny dynasty. It is now Xinian city in Lianing province in China.

<sup>251</sup> Тэрбиш, Л. *Ойрадын бурханы шашины товч түүх* 91.



and giving empowerments.<sup>252</sup> When he was residing in Khorchin, his son *Erdemiindalai* and his wife with their servants went to Mūgden and asked the father from the emperor. The emperor sent them to Khorchin with an envoy. His son became gelong, a monk while his wife became an ordinary laywoman and stayed with his father. Neyiji toyin bought paper and black ink from Mukden city, and assembled a large number of manuscript writers. They duplicated many sūtras including the Kanjur and other collections of sūtras and sent their copies to monasteries. He taught many teaching for body, speech, and mind. He rested peacefully to nirvāṇa at the age of 97 on the fifteenth day of the tenth month in a year of the Water Snake (1653). When his body was cremated, there were many auspicious signs like the spread of a beautiful scent around, the appearance of rainbow and fall of flowers from the sky. Countless relics like a mustard seed remained from the cremation were saved in a stūpa at the Bayankhoshuu temple (Mo. *bayan qosiyun-u keyid*) in Jerim league (Mo. *ḡirum-un čiyulʻyan*) in Inner Mongolia.<sup>253</sup>

### **Goman Khamba Luwsanpuntsag (Tib. *blo bzang phun tshogs*)**

The well-recognized Buddhist philosopher Khamba Luwsanpuntsag was from the Tsoros (Mo. *čoros*, Khal. *čoros*) ethnic group of the Oirats in the 17<sup>th</sup> century. Many sources like Дармабадраа's *Алтан эрху*, Bstan pa bstan 'dzin's *chos sde chen po dpal ldan 'bras spungs bkra shis sgo mang grwa tshang gi chos 'byung chos dung gyas su 'khyil ba'i sgra dbyans zhes bya ba bzhuḡs so* included stories about the lama. Also his biography is kept in the National Library of Mongolia in the section of Mongolian manuscripts and xylographs. The Library reference number is 8387/96. It is written on pothi type paper sized 12X20 cm. The title of the manuscript (Mo. *yeke mkan po očir bariyči blobzang pun cog dpal bzang poyin touji jalbiral süjüḡteni edegekhüi em kemekü oršibo*) [Biography Prayer of the Glorious and Excellent Lobsang Puntsog, the Great *Khamba* and Vajra-holder, named Healing Medicament for Believers].

He was a son of Puntsagraash, 7<sup>th</sup> son of Erdeni Batur Khuntaij of the Tsoros ethnic group, and because he was from the royal family, he was called "Noyon Khamba"<sup>254</sup> literally

<sup>252</sup> Тэрбиш, Л. *Ойрадын бурханы шашны товч түүх* 91.

<sup>253</sup> *Bayankhoshuu temple*. It was built by Neyiji toyin in Jerim league in Inner Mongolia. See in detail: Цэмбэл гүүш. *Монголын түүх* 119–122.

<sup>254</sup> Дармабадраа. *Атан эрх хэмээх оршив* 51.

"Royal Abbot" in English. He was born in Oirat and he received the teachings from many high lamas including Gunchenjamiyanshadub in Gomang Datsan monastic school of Drepung monastery, in Tibet from a very young age. He was a highly educated lama in both sūtras and tantric teachings. He became the 34<sup>th</sup> abbot of the Gomang Datsan monastic school of Drepung monastery. Tseweenrawdan, Khan of the Dzungar Empire, Gelegrawjaa, a great tantric master in Tashilhunpo monastery, and Lama Bashul Dambadarjaa invited him to the Dzungar Empire in 1697–1727. Since he came to the land of the Oirats, he had a great contribution to the religion by supporting monastics who keep their vows purely, giving many teachings including the gradual path, and giving donations to many lamas.

### **Ööld Tsorj Tawkhairinchen (Tib. *thabs mkhas rin chen*)**

One of the famous religious persons in the 18<sup>th</sup> century was *Tsorj* Tawkhairinchen who established the first philosophical college or Choir temple of the Oirats. Зава Дамдин in his book *Алтан дэвтэр*, one of the important religious materials, remarked that Ööld Tsorj Tawkhairinchen founded the first Choir Datsan (Tib. *chos grwa grwa tshang*) monastic school in the Gündgarawlingiin Khüree monastery (Tib. *kun tu dga' bar gling*)<sup>255</sup> of Tsetsen Khan Province in the year of the iron horse (1751). Moreover, this lama extended more Buddhism in Khalkha. The details of the life of this lama were unclear until now.

Tawkhairinchen lama was born at the beginning of the 1700 in Oirat. He went to Tibet at a young age. He completed all 5 volumes of Buddhist philosophical teachings, and was awarded geshe degree. Also, he received many teachings from the Dalai Lama and Panchen Lama and he became the abbot, Khamba Lama in one of the temples in Tibet. After he came back to Oirat from Tibet, he became the *Tsorj* lama in the main monastery of the Oirats and was teaching Buddhist philosophical teachings to disciples.

At that time, a war was provoked between the Oirats and the Khalkhas. Troops robbed temples in Oirat and captured many lamas including the *tsorj* lama. The *tsorj* lama became a slave in a nomad in Khalkha and he was herding their sheep. Every evening, he was crying when he heard that the huddle of sheep meet their lambs and make so much noise. The owner

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<sup>255</sup>Gündgawarlingiin Khüree monastery (Tib. *kun tu dga' bar gling*). This monastery was built by the initiation of Tsetsen Khan Sholoi (1577–1652) on the bank of Kherlen River. There were 600 lamas at the beginning of the 20<sup>th</sup> century. It had *Tsogchin*, *Choir*, *Düinkhor*, *Manba* and *Yoga* temples, and 14 stūpas, and about 20 temples. It was closed in 1938. See in detail: Цэдэндамба, С. (эрхэлсэн) *Сүм хийдийн түүхэн товчоон* 788.

of the sheep noticed him and asked why he was crying. He replied, "When I was young, I was studying in Choir Datsan monastic school in Tibet, the debates of the lamas make similar noise like this. That makes me cry". Even he was living like ordinary people, he was keeping his monastic vows pure. As many people saw it, they had their faith to this lama. Eventually, this rumor was heard by one of the royal people and he knew that the slave was a highly educated lama. He invited him to his temple and enthroned him as his guru lama. In that temple, because many lamas at any level were not keeping their monastic vows, he restored the order of the temple with a combination of strict regulation and wise methods. Also, he established a temple for Buddhist philosophical studies the same as Gomang Datsan monastic school of Drepung monastery in Tibet and started the five volumes of Buddhist philosophical teachings. This was important to all peoples to accumulate merits and having their faith in Dharma teachings.<sup>256</sup>

### **Sümbe Khamba Ishbaljir (Tib. *ye shes dpal 'byor*)**

Sümbe Khamba Ishbaljir (1704–1788) was very revered in the Mongol land, in Tibet, and China in the 18<sup>th</sup> century. He was born and raised in the area of and he was one of the great scholars of the Oirats. He was an excellent doctor in traditional medicine as well as a historian and famous writer who had an outstanding knowledge of Tibetan history, Buddhist philosophy, literature, astrology, and was a hard-working person who had much effort for the harmonious melodies of sūtra and tantra.

Researchers studied many of his books and materials including his life stories *Сүмбэ хамба Ишбалжирын өөр ямагтаар зохиосон намтар оршивай*,<sup>257</sup> and other sūtras such as *Хөх нуурын домог тэргүүтэн Эсаругийн шинэхэн яруу дуун*,<sup>258</sup> *Чойнжун* or *Энэтхэг, Хятад, Төвөд, Монголд дээд ном ямар мэт дэлгэрсэн ёсны галбаваасан модон хэмээх оршвой* (Tib. *'phags yul rgya nag chen po bod dang sog yul du dam pa'i chos byung tshul dpag bsam ljon dzan zes bya ba bzugs so*). [Choinjun or Blooming of Galbarvaasan Tree of Dharma in India, Tibet and Mongolia].

Indian researcher of Tibetan studies Das, Sarat Ch. wrote an article about the life of Sümbe Khamba Ishbaljir in 1889, and it was the first time the public heard about him. But he

<sup>256</sup> Зава Дамдин. *Алтан дэвтэр* 251–253.

<sup>257</sup> Сүмбэ хамба Ишбалжир. *Сүмбэ Ишбалжир өөрийн намтар оршивай*. Эрхэлсэн Л. Тэрбиш. (BIBLIOTHECA OIRATICA XX). Улаанбаатар, Соёмбо принтинг ххк 2011. [Sumbe Khamba Ishbaljir. My Biography].

<sup>258</sup> Сүмбэ хамба Ишбалжир. *Хөх нуурын домог*. Улаанбаатар, Улсын төв номын сан, модон бар. [A legend of Kokonor].

made a mistake that he wrote that Sümbe Khamba Ishbaljir was Tibetan.<sup>259</sup> Also, Sh. Bira thought he was Tibetan and he included many of his work in Tibetan literature. Many other scholars including Giuseppe Tucci and Luciano Petech who still have these confusing thoughts should not be accepted. Truly, he was not Tibetan but he wrote all his works in the Tibetan language. The confusion of the above-mentioned scholars shows that these scholars haven't read his autobiography. He wrote that this was the main effort of the great scholar, historian Sümbe Khamba.<sup>260</sup> Sarat Chandra Das published the book, "Choinjin" written by Lama Ishbaljir in 1908. He published in Tibetan and created the glossary of Choinjun and English translation as an attachment.<sup>261</sup> Indian scholar Lokesh Chandra published the Mongolian and Chinese sections of the book in 1959.<sup>262</sup> Many great scholars including Дамдинсүрэн, Ц.<sup>263</sup> Бира, Ч.<sup>264</sup> Дашбадрах, Д.<sup>265</sup> Дагвадорж, Д.<sup>266</sup> Тэрбиш, Л. *Ойрадын бурханы шашины товч түүх*, and Buryat scholar Ванчикова Ц. П.<sup>267</sup> studied his life and his works. I wrote briefly about him below.

He was well-known as "Sümbe Khamba Ishbaljir" to the public. He was born in a beautiful land named *Toli*,<sup>268</sup> literally Mirror in English, near the Yellow River or Huang He River (Mo. *γatan γool*, Khal. *xatan gol*) or Ма-чу (Tib. *rma chu*) in the year of the wooden Monkey in the 12<sup>th</sup> sexagenary cycle (1704). This *Toli* land was at the centre of the western part of the Oirat area since the descendants of Güshri Khan. Sümbe Khamba was from a royal family

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<sup>259</sup> Das, Sarat. C. The life of Sumpa Khanpo. *Journal of the Asiatic Society of Bengal*. Part 1, N 11, 1889, 37–84.

<sup>260</sup> Бира, Ш. *Монголын түүх, соёл түүх бичлэгийн судалгаа* 34.

<sup>261</sup> Lokesh, Chandra. *History of the rise, progress and downfall of Buddhism in India by Sumba khan po ye se pal jor, the great historiographer and chronologist of Tibet*. (Ed Das), Sarat. C. Calcutte, s. n. 1908.

<sup>262</sup> Lokesh, Chandra. *dpag bsam ljon bzang of Sum pa mkhan po ye ses dpal hbyor, part III, containing a history of Buddhism in China and Mongolia*. Preceded by chronological tables. (Ed) dr. Lokesh Chandra, with a foreword by Giuseppe Tucci and a preface by L. Petech. International Academy of India Culture, New delhi 1959.

<sup>263</sup> Дамдинсүрэн, Ц. *Монгол уран зохиолын тойм*, 1 дэвтэр. Улаанбаатар, Улсын хэвлэлийн газар 1957. 16. [Survey of Mongolian Literature, 1].

<sup>264</sup> Бира, Ш. *Монголын түүх, соёл түүх бичлэгийн судалгаа* 22–34.

<sup>265</sup> Сүмбэ хамба Ишбалжир. *Хөх нуурын түүх*. Эрхэлсэн Д. Дашбадрах. Улаанбаатар, ШУА 1996. [History of Kokonor].

<sup>266</sup> Дагвадорж, Д. *Монголын шашин суртахууны тайлбар толь*. Улаанбаатар, АУИС-хэвлэлийн товчоо 1995. [Encyclopedia of Mongolian Religions].

<sup>267</sup> Ванчикова, Ц. П. *Пагсам-чжонсан*. Новосибирск, Памятник тибетской историографии XVIII века 1981.

<sup>268</sup> Ma-chu (Tib. *rma chu*). A river starts from the west of Shang and Tsaidam in Tibet and it takes to Kukunor Lake. It means Khatan Gol or Queen River.

and his father was from Baa-tud tribe, one of the bigger tribes in the land of the Dzungar Empire of the Oirats. His father Dorjjaw was born in a noble family in Baa-tud tribe. His mother was born in the Dzungar Empire. Ishbaljir was the fourth of the seven children of the family. His first teacher was his father and he studied under the guidance of Tsookhor gelong, a Mongol person. In his life story, "From 3 years old, his father recognized that this little boy was really enjoying when he saw monks and he repeatedly liked to play as lamas giving teachings" and he decided his son to become a monk. First, the father taught him the Tibetan language. The son memorized a poem, "Gelegyondanma". He said "When I was 4 years old, a lama from Tsagaan Owoonii Süm (Mo. *čayan oboya-yin süm-e*, Khal. *cagaan owoonii süm*) [White Cairn Temple] was residing near the temple in Xilingol aimag (Mo. *šilinyool ayimag*) in Inner Mongolia. I was sent to the lama and I started studying the Dharma teachings."<sup>269</sup>

At seven years old, he was recognized as the reincarnation of 3th Sümbe Khamba Lüwsandambijantsan of Gonlun monastery.<sup>270</sup> Later, he became well-known by his name "Sümbe". When he was 8 years old, he started to study oriental medicine, linguistics and other Buddhist teachings. When he was 20 years old, we went to Kumbum (Tib. *sku 'bum*) monastery and studied Buddhist philosophy for five years. Also, he received his gelong ordination from the Fifth Panchen Lama Lobsang Yeshe (Tib. *blo bzang ye shes*, 1663–1737).<sup>271</sup> Ishbaljir was highly educated in all ten aspects of knowledge and Buddhist education and he was fluent in Sanskrit and Tibetan. Moreover, he visited Beijing for the invitation of Qianlong Emperor of Qing dynasty at the age of 34 (1737) and he stayed there as Khamba of Khökh Süm monastery (Mo. *köke süm-e*) in Dolonnor, Xilingol (Mo. *šilinyool*, Khal. *šiliin gol*) League in Inner Mongolia from 1737–1739.

The emperor gave him Janag Khamba (khamba of china) title but he rejected it. He said that the title is only needed for someone who seeks fame. It is apparent that he was skeptical about his own reincarnation and was criticizing the process of finding reincarnations in his own life.<sup>272</sup> He organized teachings and treatments many times in Üüsüin Zuu (Mo. *üšin joo*, Khal. *üüsüin juu*), Dolonnor in Ikh zuu league (Mo. *yeke joo čiyulyan*), and Alasha aimag (Mo. *alša ayimag*) in Inner Mongolia. After these activities, he came back to Gonlung monastery and

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<sup>269</sup> Sümбу qambu *İšibaljir*. *Sümбу qambo išibaljir-un öyer yamayta-bar jokhiyaysan namtar oršiba*. Gansu, Gansu -un Aradun Keblel-ün Qoriy-a 1997. 7–8.

<sup>270</sup> Gonlung monastery (Tib. *mgon lung*). One of the Biggest monastery in Amduu province in Tibet.

<sup>271</sup> Тэрбиш, Л. Ойрадын бурханы шашны товч түүх 98.

<sup>272</sup> Сүмбэ хамба Ишбалжир. Сүмбэ Ишбалжир өөрийн намтар оришвай 82.

stayed as its abbot, Khamba for 32 years. He was exchanging letters with the well-recognized scholar Panchen Baldan-esh (1738–780)<sup>273</sup> about Buddhist philosophy and Khor Choinjun sūtra written about Mongolian Buddhist history by himself as he was getting old. The Sixth Panchen Lama Lobsang Palden Yeshe (Tib. *blo bzang dpal ldan ye shes*) gave high appreciation to his works. Another field he was well-experienced was Buddhist astrology. Sümbe Khamba Ishbaljir was taught black and white astrology by Dewa Lkhawaan, Sogramba (Tib. *sog rams pa*), Agwaanjamts, who were disciples of Jormolung (Tib. *skyor mo lung*), a disciple of Desrid and became very knowledgeable in astrology. Sümbe Khamba Ishbaljir created *Tögs buyant Dzurkhai* (Tib. *dbe ldan rtsis gsar*), a new way of calculating astrology, according to the movement of stars and height of the Mongol land.<sup>274</sup>

Since 1911, the Mongols have been celebrating the Lunar New Year using the calendar *Tögs buyant Dzurkhai*. He wrote many articles and papers about "King Geser" story. Moreover, he wrote eight volumes of more than 70 works for sūtra, tantra, literature, traditional medicine, and astrology, harmonious melody and Buddhist philosophy in Tibetan. All these works were printed by wooden printing block in Ikh Zuu monastery (Mo. *yeke juu*) in Kökeqota in the period of Qing dynasty.<sup>275</sup> These volumes are preserved in National Library in Ulaanbaatar now. If anyone is interested in more about Sümbe Khamba Ishbaljir, he should read "Sümbe Khamba Ishbaljir's life stories written by himself".

### **Nomun Khan<sup>276</sup> Khamba Donrowjamts (Tib. *don grub rgya mtsho*)**

One of the famous scholars from the Torguut tribe in Oirat was the Great Bodhisattva, Khamba of Gomang Datsan, Buddhist scholar Donrowjamts. There are very few studies on this lama: Bstan pa bstan 'dzin remarked briefly about him in his *chos sde chen po dpal ldan 'bras spungs bkra shis sgo mang grwa tshang gi chos 'byung chos dung gyas su 'khyil ba'i sgra dbyans 'zhes bya ba bzhugs so* and also L. Terbish had a brief notes on him in *Ойрадын бурханы шашины товч түүх*. However, they wrote different date for important events. For instance, the date of

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<sup>273</sup> Panchen Lama Lobsang Palden Yeshe (Tib. *dpal ldan ye shes*). Panchen Lama Lobsang Palden Yeshe is one of the reincarnations of Panchen Lama of Gelukpa stream of Tibet.

<sup>274</sup> Тэрбиш, Л. *Ойрадын бурханы шашины товч түүх* 98.

<sup>275</sup> Болд, Ш. *Монгол туургатны анагаах ухааны алдарт эмч, маарамба, мэргэдийн намтар, бүтээлийн тойм*. Улаанбаатар, Одсэр системс ххк 1999. 56–60. [Introduction of Works of Famous Mongolian Scholars, Doctors of Medicine].

<sup>276</sup> Nomun Khan. Khan of religion, the original Tibetan term literally meaning 'lord of religion'.

enthroned to Khamba seat Gomang Datsan monastic school was the year of the water Ox in the 11<sup>th</sup> sexagenary cycle (1673).

The lama was born as a son in the family Byambatseren, father, and Balsanzomb, mother, in 1644 and from a very young age, the boy was repeatedly requesting that he went to go Tibet to study for Dharma teachings.<sup>277</sup> He started to study Buddhist philosophy under the guidance of Khardon *Khamtsan* (Tib. *khang tsan*)<sup>278</sup> when he was 13 years old in Gomang Datsan monastic school of Drepung monastery in Tibet. He successfully completed the five volumes of philosophical studies in 1680. When the *Great Prayer Ceremony*<sup>279</sup> was held at the Lunar New Year, he successfully passed an examination for *Lharamba* (Tib. *lha rams pa*)<sup>280</sup> degree and ranked at first place. He received many empowerments and teachings from high lamas including the Fifth Dalai Lama Lobsang Gyatso (1638–1682). Thereafter, he studied tantric teachings in Jüd Datsan.

He was appointed as the 29<sup>th</sup> Khamba of the Gomang Datsan monastic school of Drepung monastery at the age of 28 in 1682. Thus, he was called "Khamba Rinpoche", and became well known by this name. After he was the Khamba of Gomang Datsan monastic school of Drepung monastery for a while, also he was appointed as Khamba for the Jüd Datsan and Litan monastery<sup>281</sup> in Tibet at the age of 41 in 1695. Well-recognized Tibetan lamas including Günchenjamiyanshadub and Agwaanzundui who were his disciples and when they went to their homeland, they had a significant contribution to the improvement of religious teachings.<sup>282</sup> In some sources, it is mentioned that Sümbe Khamba Ishbaljir studied Buddhist philosophy with Donrowjamts in Gomang Datsan monastic school in 1723. However, it was mistaken from the viewpoint of the above mentioned reason.

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<sup>277</sup> Bstan pa bstan'dzin. *chos sde chen po dpal ldan 'bras spungs bkra shis sgo mang grwa tshang gi chos 'byung chos dung gyas su 'khyil ba'i sgra dbyans 'zhes bya ba bzhugs so* 58.

<sup>278</sup> *Khantsan* (Tib. *khang tsan*). Smaller regional section in a monastery.

<sup>279</sup> Great Prayer Ceremony (Khal. *ikh yörööl*, Tib. *smon lam chen mo*). 'Great prayers', name of the ceremonies held on the first 15 days of the lunar new year (first spring month) with sixty different texts, like the 32 eulogies (Magtaal) and six prayers (Zurgaañ yerööl) recited.

<sup>280</sup> *Lharamba* (Tib. *lha rams pa*). After successfully studied 5 volumes of sūtras of Buddhist philosophy, some have to make a debate in Buddhist philosophy.

<sup>281</sup> *Litan monastery*. This Gelukpa monastery was built in Kham province of Tibet by the initiation of the Third Dalai Lama Sönam Gyatso.

<sup>282</sup> Bstan pa bstan'dzin. *chos sde chen po dpal ldan 'bras spungs bkra shis sgo mang grwa tshang gi chos 'byung chos dung gyas su 'khyil ba'i sgra dbyans 'zhes bya ba bzhugs so* 58–59.

### **Jungar (Dzungar) Luwsanchoidog (Tib. *blo bzang chos grags*)**

Jungar Luwsanchoidog was an enlightened lama of the Dzungar Empire who studied Dharma teachings in the Snow Land, Tibet. Bstan pa bstan'dzin remarked in detail about this lama in his book, *chos sde chen po dpal ldan 'bras spungs bkra shis sgo mang grwa tshang gi chos 'byung chos dung gyas su 'khyil ba'i sgra dbyans 'zhes bya ba bzhugs so*.

This lama was born in Oirat and after he became well-educated in Buddhist philosophy, he became famous for his knowledge. He was appointed as the 37<sup>th</sup> Khamba of Gomang Datsan monastic school.<sup>283</sup> In 1735, when the Seventh Dalai Lama Kelzang Gyatso (1707–1757) visit Ü-Tsang, Janjaa khutugtu (Tib. *lcang skya qutuytu*)<sup>284</sup> was going together with the Dalai Lama. Luwsanchoidog was appointed from Gomang Datsan monastic school of Drepung monastery to join the group. Lama Luwsanchoidog was debating *Tselma Namdrel* Buddhist philosophy (Skr. *pramana vartikka*, Tib. *tsel ma rnam grel*) teachings with Janjaa khutugtu Rolpe Dorje (Tib. *lcang skya qutuytu rol pa'i rdo rje*, 1717–1786). Дармадалай wrote about this event in his book, *Номын гарлага*.<sup>285</sup> This lama was very well-recognized in Tibet as well as in the land of the Mongols.

### **Gomang Datsan Khamba Agwaanluwsan (Tib. *ngag dbang blo bzang*)**

The first Khamba of the Gomang Datsan monastic school of Drepung monastery in India was the Ööld Agwaanluwsan lama (1899–1978). Bstan pa bstan'dzin remarked briefly about him in his book *chos sde chen po dpal ldan 'bras spungs bkra shis sgo mang grwa tshang gi chos 'byung chos dung gyas su 'khyil ba'i sgra dbyans 'zhes bya ba bzhugs so*. There is no further studies about him in Mongolia.

This lama was born in the current Erdenebüren sum in Khovd Province in 1899, and became a monk at a very young age. He started to study Buddhist teachings in Shar Süm monastery in Khovd in 1924.

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<sup>283</sup> Bstan pa bstan'dzin. *chos sde chen po dpal ldan 'bras spungs bkra shis sgo mang grwa tshang gi chos 'byung chos dung gyas su 'khyil ba'i sgra dbyans 'zhes bya ba bzhugs so* 90–91.

<sup>284</sup> Janjaa khutugtu Rolpe Dorje (Tib. *lcang skya qutuytu rol pa'i rdo rje*). He was a reincarnation of Lalitavajra, a religious leader of Inner Mongolian and he was the third reincarnation of the lama. He was born in the year of the Fire Hen year of the 12<sup>th</sup> sexagenary cycle.

<sup>285</sup> Дармадалай. *Номын гарлага* 110.



At that time, the khutugtu lama came from Losaling Datsan monastic school (Tib. *bras spungs blo gsal gling*)<sup>286</sup> of Drepung monastery in Tibet and he was giving teachings. Agwaanluwsan went to Tibet following Lharamba Luwsanchoiyan.<sup>287</sup> He successfully completed his studies in Buddhist philosophy in Gomang Datsan monastic school of Drepung monastery. He successfully completed the final exam for geshe Lharampa with Galsanligden, the 62<sup>nd</sup> abbot of Gomang Datsan. Afterwards, he studied tantric teachings in the Tibetan Jüd Datsan monastic school. Because of the political condition in 1959, he went to Darjeeling,<sup>288</sup> and he completed the Yamāntaka (or Skr. *Vajrabhairava*, Tib. *rdo rje 'jigs byed*) meditation practice there. He was appointed as deputy Khamba of Gomang Datsan monastic school of Drepung monastery by the Fourteenth Dalai Lama Tenzin Gyatso (Tib. *bstan 'dzin rgya mtsho*, 1935–) in 1960. After the 69<sup>th</sup> Khamba of Gomang Datsan, Galsanligen had passed away in a prison in Lhasa, he was appointed as the 70<sup>th</sup> Khamba of the Gomang Datsan monastic school. After he became its Khamba lama, he was working on many activities including building a new Gomang Datsan and teaching the Dharma to the monks.<sup>289</sup> He is a virtuous lama who established the currently active Gomang Datsan monastic school of Drepung monastery in India.

### **Main Lamas of the Oirats (Tib. *rgyud pa'i bla ma*)**

Disciples in Buddhism study Dharma teachings with receiving empowerments or initiations from the guru or main lama. Many great monks including Buddha himself was paying homage to the Enlightened Ones. Therefore everyone who wishes to attain enlightened, should have pure devotion in the main lama or Guru and other lamas who bestow the Dharma teachings on him and should follow his teachings. There were many examples of that the great lamas not just taught the Dharma to those ones who had the great fortune to receive their teachings, but also to the whole nation for their well-being and they guided them towards enlightenment. The Oirats also had this fortune of receiving the Dharma and many great lamas including Zaya

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<sup>286</sup> Losaling monastic school (Tib. *blo gsal gling grwa tshang*). This monastic school teaches according to Panchen Sönam Dagpa (Tib. *pan chen bsod nams grags pa*, 1478–1554)'s methodology and it is a Buddhist philosophical monastic school of Drepung monastery.

<sup>287</sup> Luwsan-choiyan lharamba (Tib. *blo bzang chos dbyings*). Name of Darmalochoi Tulku of Tibet.

<sup>288</sup> Darjeeling. Place in Bengal Province of India.

<sup>289</sup> Bstan pa bstan'dzin. *chos sde chen po dpal ldan 'bras spungs bkra shis sgo mang grwa tshang gi chos 'byung chos dung gyas su 'khyil ba'i sgra dbyans 'zhes bya ba bzhugs so* 201–202.

Paṇḍita, his disciple Agwaanloroijamts, his disciple Gunchenjamyanshadab like son, his disciple Khamba Luwsanpuntsag, son of Puntsagraash, younger brother of Galdan Boshigt Khan, spread Buddhism in the Oirat land like the light of the rising new moon illuminating the darkness of the night.

Luwsanrinchen was a fortunate disciple who received many empowerments and teachings from Gomang Khamba Luwsanpuntsag. This khutugtu was a devoted main lama of the Oirats for his five reincarnations and he had a great contribution to religion as well as sentient beings. Darmabadraa wrote in detail about the Guru Lamas of the Oirats in his book *Алтан эрхи*.

### **The First Main Lama Luwsanrinchen (Tib. *blo bzang rin chen*)**

Gomang Khamba Luwsanpuntsag was the uncle of Galdantseren Khan of the Dzungar Empire. This Guru lama's disciple was Luwsanrinchen, and Galdantseren Khan let him manage two of the three temples which were built by his father. In order to have a leader to their monastery, they enthroned the 4-year old boy Luwsanrinchen from Tsookhor (Mo. *čogor*, Khal. *cooxor*) tribe of the Dzungar Empire.<sup>290</sup> He had a special spiritual ceremony to recognize the boy, and making him a good lama. The boy was ordained and stayed in a temple to study the Buddhist teachings. He studied the sūtra and tantric teachings and became a highly educated lama with great theoretical knowledge. Since Galdantseren Khan appointed him as the main lama of Oirat monasteries, he became well-known as the main lama of the Oirats.<sup>291</sup> Next reincarnations of this lama were born in the land of the Dzakhchins and had great merits to spread Buddhism in the Oirat area.

### **The Second Main Lama Tsültemrinchen (Tib. *tshul khrims rin chen*)**

Reincarnation of the First Main Lama, i.e. the second main lama khutugtu Tsültemrinchen was born in the year of the Fire Dog (1706). He came to the Dzakhchin area in 1740 and performed a great deed to the Oirats with bringing a sacred thangka of the khutugtu of the Dzungar Empire, Rawjamba Zaya Paṇḍita's work *Сарны гэрэл* manuscript, and many other holy items with him.

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<sup>290</sup> Дармаабдраа. *Алтан эрхи хэмээх ориш* 53.

<sup>291</sup> Дармаабдраа. *Алтан эрхи хэмээх ориш* 53.

*Umzad* (Tib. *dbu mdzad*)<sup>292</sup> gelong Choisambuu (Tib. *dbu mdzad chos bzang po*)<sup>293</sup> wrote his dedicated verses to Tsültimrinchen khutugtu in his *Алтан эрху*:

Guru Lama who is  
Truly bright in Oirat  
He is a Lamp of the religion  
In the perfect vase of  
Great Samaya  
Saved in hidden from  
The wind of bad times  
Without exposing  
By the power of compassion  
Came toward us,  
Completed our perfect faith  
A Deed of ripened virtue  
Dzakhachin *gün*<sup>294</sup> Jaltsan Khan (Mo. *jalčang*, Khal. *jalcan*)<sup>295</sup>  
Welcomed and enthroned him.<sup>296</sup>

Hence, Gün Jaltsan sent an order to build a temple for the holy items brought by the khutugtu. Gün Jaltsan and his people including lamas and laymen said the following verses to the khutugtu:

By separating from this excellent religion  
Sad actions over us as darkness  
Please pardon us as Dzakhachin  
And Illuminate the religious Sun.

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<sup>292</sup> *Umzad* (Tib. *dbu mdzad*). Chanting master; rank in the assembly. During the ceremonies the chanting masters have the critical role in leading the reciting of texts.

<sup>293</sup> *Umzad* lama Choisambuu (Tib. *Dbu mdzad chos bzang po*). This lama was a chanting master in Raashbadgarlingshaduwardarjaaling monastery of the Dzakhchins (Tib. *bkra shid pad dkar bshad sgrub dar rgyas gling*). He wrote the important historical book *Алтан эрх хэмээх ориув*.

<sup>294</sup> Gün. Noble rank.

<sup>295</sup> Jaltsan (Mo. *jalčang*, Khal. *jalcan*). Grandson of Böke Maamad Zaisan (chief officer) of Dzakhchin. He took the seat from Böke Maamad.

<sup>296</sup> Дармаабадраа. *Алтан эрх хэмээх ориув* 54.

When he was 57 years old in the year of the Water Horse (1762), the Dzakhchin gūn became a benefactor and they built Ölzii Chukhag Dawkharlasan Khiid (Mo. *öljei čuqay dabqurlaysan keyid*, Khal. *Öljii čuxag dawxarlasan xiid*, Tib. *bkra shis dkon brtsegs gling*). All people of the Dzakhchin banners were pleased with his virtue. A verse about this event in *Алтан эрх хэмээх ошуу*:

Perfect wisdom Lama's deed  
And unwavering faith of Jaltsan's virtue  
As the beginning of the gift  
After the thirteenth year started  
A year of the variegated horse  
This big temple has been completed  
Great peace and in the great land  
When the sun of the religion rises  
Thousands of light emitted  
Great deed of you  
Lotus flower of your mind  
Makes smile to the thousand directions  
Both religion and politics  
Become peaceful  
Like this the Guru and disciple both  
By the power of virtues action  
Until now Dzakhchin people  
We are living in peace  
Choisambuu wrote these verses.<sup>297</sup>

Main lama Tsültemrinchen of the Oirats passed away at the age of 83 in the year of the Earth Monkey of the 13<sup>th</sup> sexagenary cycle (1875).

### **The Third Main Lama Tsültemnyam (Tib. *tshul khrims nyi ma*)**

The third main Lama khutugtu Tsültemnyam was born in the year of the Iron Sheep of the 14<sup>th</sup> sexagenary cycle (1811). The lama accomplished many works for the religion just like his previous incarnations. After he completed many actions including bringing the *Tsam* dance

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<sup>297</sup> Дармаабадраа. *Алтан эрх хэмээх орши* 54.

rituals from the Daichin Beisiin khoshuu in Dzasagt Khan Province and many other, he passed away in the year of the Water Mouse of the 14<sup>th</sup> sexagenary cycle (1852).

#### **The Fourth Main Lama Agwaanluwsanjambal (Tib. *ngag dbang blo bzang 'jam dpal*)**

The fourth reincarnation, Main Lama Agwaanluwsanjambal was born in the year of the Black Ox. He was a highly educated lama and passed away in the year of the red Hen of the same sexagenary cycle (1873). The relics of this lama was preserved in a stūpa. Later this was moved to the Choir Datsan of Üyenchiin Khüree monastery.

#### **The Fifth Main Lama Danzanchenrewjamts (Tib. *bstan 'dzin mkhyen rab rgya mtsho*)**

The fifth reincarnation, Main Lama Danzanchenrewjamts was born in the khoshuu of Minjuurdorj (1836–1880) of the Dzakhchins in the year of the Wooden Pig of the 15<sup>th</sup> sexagenary cycle (1875). Head of the banner, Gün Minjuurdorj sent his message with the names of boys to the Ninth Panchen Lama Thupten Chökyi Nyima (Tib. *thub bstan chos kyi nyi ma*, 1883–1937), who was the teacher of the Thirteenth Dalai Lama Thubten Gyatso (Tib. *thub bstan rgya mtsho*, 1876–1933) at that time, Naichin Choijung (Tib. *gnas chung chos skyong*) oracle,<sup>298</sup> and Bari Yonzong<sup>299</sup> of the Bogd Lama. The khutugtu started to study Dharma teachings in the Tonkhiliin Khüree monastery of Daichin Beisiin khoshuu in Dzasagt Khan Province, then he joined the Choir temple of Altain Khiid<sup>300</sup> in Amdo Province of Tibet for his philosophical studies. After Danzanchenrewjamts khutugtu studied Dharma teachings in Amdo Province in 1889–1894, he came back to his homeland and he contributed to all the activities of Buddhist teachings. Because of his efforts, he was well appreciated by people.

Therefore, because all of the five reincarnated khutugtu's advanced the religious works of Rawjamba khutugtu and were making great efforts for building and managing temples, teaching the Dharma, they became highly revered by the Dzakhchins and the Oirats.

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<sup>298</sup> Naichun Choijung (Tib. *gnas chung chos skyong*). Dharma protector. It is also fortune teller for the future events.

<sup>299</sup> Bari Yonzin. Mindol Nomun Khan Yonzing Ochir Dara Lama. Yonzing (Tib. *yongs 'dzin*) is the respecting name of the teachers of khutugtus. See in detail: Дармаабадраа. *Алтан эрх хэмээх ороув* 55–56.

<sup>300</sup> Altain Monastery. When this Altai temple was built in 1649, Tsetsen Khuntaij became a donator and Zambo Donrowjamts led the construction work.

The former Khamba Lama of the Gandantegchenlin monastery, the centre of Mongolian Buddhists, Gabj S. Gombojaw remarked some of the works written in the Tibetan language of the lamas of Mongolia, and the Oirats. These are:

- Agwaandanzanperenlei (Tib. *ngag dbang bstan 'dzin 'phrin las*). Jidshod khutugtu of the Dzungar Empire living in the 17<sup>th</sup> century. His works complete one volume.
- Agwaandarjaa (Tib. *ngag dbang dar rgyas*). Darjaa Nomun Khan of Alasha from the 19<sup>th</sup> century. His works are in one volume, mostly explanations of tantric teachings.
- Ishbaljir (Tib. *ye shes dpal 'byor*). Sümbe Khamba of the Deed Mongols living in the 18<sup>th</sup> century. His works are in eight volumes, mostly sūtra, tantra, traditional medicine, oriental astrology and literature.
- Ish-Tüwdenjamts (Tib. *ye shes thub bstan rgya mtsho*). Serdeg Nomun Khan of the Deed Mongols living in the 19<sup>th</sup> century. His works are in one volume, mostly prayers, praises and many other small works of literatures printed by Amdo wooden blocks.
- Namkhajamts (Tib. *nam mkha'i rgya mtsho*). The Oirat Zaya Paṇḍita living in the 17<sup>th</sup> century. His works are in three volumes, mostly about melodious and internal realization, handwritings.
- Gonchigrawjai (Tib. *dkon mchog rab rgyas*). He was the Khamba in Alasha khoshuu in the 19<sup>th</sup> century. His works are in two volumes, mostly explanations for tantric teachings and rituals.
- Danzandagva (Tib. *bstan 'dzin dag pa*). The Oirat Molom Rawjamba was living in the 18<sup>th</sup> century. His works are in one volume, mostly explanations for The Light to Enlightenment Sūtra, a linguistic study in handwritten form.
- Samdüwdanzan (Tib. *bsam grub bstan 'dzin*). He was the Khamba of the Dörwöds and living in the 19<sup>th</sup> century. His works are in four volumes, mostly tantric rituals, printed by monastery wooden blocks.
- Sodow (Tib. *bzod pa*). He was an Ööld Gabj living in the 20<sup>th</sup> century. His works are in one volume, mostly explanations for the Valid Cognition, in handwritten form.
- Luwsanpuntsag (Tib. *blo bzang phun tshogs*). He was the Khamba of Gomang Datsan monastic school of Drepung monastery and he was from the Dzungar Empire, living in the 18<sup>th</sup> century. His works are in one volume, mostly explanations to sūtra and tantric teachings, in handwritten form.<sup>301</sup>

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<sup>301</sup> Гомбажав, С. Монголчуудын Төвөд хэлээр зохиосон зохиолын зүйл 18–49.

### 2.3. Khans of the Dzungar Empire supporting Buddhism

Many royal people of the Dzungar Empire including khans, nobles, taijs (prince, noble) and other ordinary people had excellent reverence to Buddhism. Advancing Buddhism was not only belonging to royal people, but the assistance of the lamas to support the people's mind and uniting the nation were very important, too. When Buddhism spread to the Oriats or the Dzungar Empire, the royals played a significant role.

For instance, Baibagas, Tsökhür Uwsh, Güshri Khan, well-known as an emanation of Vajrapāṇi, Khara Khul, and some Khans of the Dzungar Empire including Erdeni Batur Khuntaij, Galdan Boshigt Khan, Tseweenrawdan Khan, Galdantseren Khan, and Tserendorjnamjil Khan<sup>302</sup> were all significant contributors to extend Buddhism among the Oirats.

When Galdan Boshigt Khan, son of the Erdeni Batur Khuntaij, leader of Oirat Assembly, was announced as the reincarnation of Ensa khutugtu of Tibet, Erdeni Batur Khuntaij sent his son to Lhasa, Tibet for Dharma studies. It was one of the wishes of Erdeni Batur Khuntaij to unite the Oirats under one religious theology. A long time ago before this idea, Zanabazar, son of Gombodorj (1594–1655), Khan of the Tüsheet Khan Province of Khalkha and Khandjamts queen daughter of the Dörwöd Dalai taij, was announced as an emanation of Jonon Darnat<sup>303</sup> and the solidarity of the entire people under the religion of Gelukpa stream had been started in the Khalkha Mongol or Eastern Mongol area.

When Galdan Boshigt was studying in Tibet, Tibetans treated him just like any other khutugtus. They were keeping him closer to the Dalai Lama and Panchen Lama and took care of him with many supplies and other needs. Therefore, their interests involved political reasons too. At that time, when the children of royal families from Khalkha and Oirat areas were sent to the monasteries in Lhasa and other monasteries in Tibet, Tibetans choose highly educated lamas as their guru lama to teach them the Dharma. When they successfully completed their studies, they were supporting them by appointing these lamas from the royal families to the higher positions of the monasteries. After Galdan Boshigt returned to his homeland because of

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<sup>302</sup> Tseweendorjnamjil Khan. The second son of Galdantseren Khan and he was ruling the Dzungar empire from 1746–1749.

<sup>303</sup> Jonon Darnat (Tib. *jo nang ta ra na tha*). Tāranātha, a famous writer and historian; living from 1575–1634, one of the last great representatives of the Tibetan Jonang stream; reborn in Mongolia as Öndör Gegeen Zanabazar.

political turmoil, he defused the internal conflicts of the nation. After he became the Khan of the Dzungar Empire, he supported Buddhism and built Agwa, Shawdan and Choir temples.<sup>304</sup> He put the thangkas of the Dalai Lama and the Panchen Lamas in these three temples. Moreover, he invited many khutugtu's and lamas from Tibet and they were giving Dharma teachings and helping to build and maintain the temples. Дармадалай wrote in detail about it in his book, *Номын гарлага*.<sup>305</sup>

During the period of Tseweenrawdan Khan, Buddhism advanced more in the Oirat areas and this Khan was also a big supporter of Buddhism. The Khan invited many high ranking lamas including Bashul Rawjamba Dambalhündüw from Drepung monastery and many others and changed Shawdan temple, one of the three temples built by Galdan Boshigt Khan, to Dülwaa Datsan temple for the studies of Vinaya. He appointed the lamas, who kept their vows purely, to this temple and he was taking high credit to the monastic vows of Vinaya tradition. He became the benefactor of these lamas and gave them two *gers*, two horses, two camels, six mares, a stallion, 100 sheep, and many other items as his charity.<sup>306</sup> It seems that there were around 10,000 lamas in the Oirat areas at that time. He freed these lamas from tax and military duties. His successor Galdantseren, the oldest son of Tseweenrawdan Khan, was enthroned to Khan's position and he invited Baldan-Ish lama from Toisamling Datsan monastic school of Tashilhunpo monastery and Luwsanpuntsag lama from Gomang Datsan monastic school of Drepung monastery in Tibet. He appointed them to build Choir Datsan and Jüd Datsan and gave plenty of his charity. He was applauding lamas who completed degree and he was pushing other lamas to keep their monastic vows purely just like in the Vinaya tradition. Thus, just like Buddha prophesied that his religion will spread from north to north, he was advancing Buddhism.<sup>307</sup>

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<sup>304</sup> Agwa, Choir, Shawdan temples. Agwa is tantric, Choir is Buddhist philosophy, Shawdan is for retreat.

<sup>305</sup> Дармадалай. *Номын гарлага* 46.

<sup>306</sup> Тэрбиш, Л. *Ойрадын бурханы шашны товч түүх* 176.

<sup>307</sup> Дармаабадраа. *Алтан эрх хэмээх ориш* 16.



### 3. Monasteries (*khüree* and *datsan*) in Uws and Khowd Provinces

Buddhism, originated in ancient India, left a deep impact in the lifestyle, culture, tradition, and behavior of the Mongolian people especially the dominant Gelukpa stream. The nomadic tradition combined with the East Asian civilisation created a unique immune system of culture. The number of monasteries and temples increased year by year and it became approximately 750 and the total number of lamas reached to 115,000, one-fifth of the population, by the 20<sup>th</sup> century.<sup>308</sup> In Western Mongolia, the Gelukpa stream was spreading rapidly compared to Khalkha and Inner Mongolian territories and many highly educated lamas were born.

These lamas were not just helping the spread of Buddhism among the Oirats or in the Dzungar Empire, but they also were invited by the Khalkhas and Inner Mongolians and by other Mongol tribes to make a contribution to the spreading of Buddhism. However, due to many wars between the Qing dynasty and the Dzungar Empire, the spread of Buddhism slowed its phase of development from the end of the 17<sup>th</sup> century until the 18<sup>th</sup> century. Many monasteries and temples were destroyed, and the lamas were killed or fled to other places. Nowadays, there is no research about how many temples there were and where they were exactly in the Dzungar Empire before the conflicts. The historical evidence is very rare. From the middle of the 1750s, after the Dzungar Empire was conquered by the Qing Dynasty, the monasteries, temples were rebuilt. However, all monasteries were financed by local people's charity except of Shar Süm monastery which was built by the financial support of the emperor of Qing dynasty. Some monasteries and temples were collecting tax from local people. When Khans, heads of the khoshuus, khutugtus, and lamas send their request to build a temple to the Khalkha Jebtsundamba khutugtu, the Dalai Lama and the Panchen Lama, they gave the names of their monasteries and temples in Western Mongolia. The monasteries and temples were built by the charity and support of local people. Unfortunately, there was not an emanation of khutugtu's was born in Western Mongolia, and it was due to the policy of Qing dynasty. The monasteries and temples were completely destroyed during socialism from 1937–1938. Therefore, in order to study the history and operation of these monasteries materials are scarce. None of the lamas, who were residing in these monastery, are alive today. Preserved historical materials are very few in number. There were barely any archival materials found to make this research. This

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<sup>308</sup> Бира, Ш. *Монголын түүх, соёл, түүх бичлэгийн судалгаа* 197.

research for monasteries and temples is mainly based on relevant historical data and the collection of data for the field research conducted in 2016–2017. According to И. М. Майский there were 15 monasteries in Khowd by 1918, 2 of them were in Bayad khoshuus, 4 of them in Dörwöd khoshuus, 2 of them in Myangat khoshuus, 1 of them in Ööld khoshuus and 6 of them in Dzakhchin khoshuus.<sup>309</sup> However, he may be missed either Shar Süm monastery, where most of the monks were Ööld and Myangat lamas, and Ööldiin Khüree monastery in his counting. At that time, there were Ulaangomiin Khüree monastery, Tögs Buyantiin Khüree monastery or Jiwertiin Khüree monastery, Khan Khökhiin Khüree monastery, Dejeelengiin Khüree monastery, Shar Tsökhen Khüree or Munjigiin Khüree monastery, Tsalgariin Khüree monastery, Namiriin Khüree monastery and Badrakhiin Khüree monastery, total 8 monasteries, and more than 20 temples only in Uws Province according to the current administration unit. More than 4,000 lamas were residing in these monasteries.<sup>310</sup>

Moreover, quite a few revered lamas were residing in monasteries. These revered lamas included Khamba Luwsanchültem, Tsorj Lama Khiirewjigmed, Luwsanbaljir khutugtu from Rashjugnei (Tib. *bkra shis byung gnas gling*) or Tögs Buyantiin Khüree monastery in the Dörwöd Dalai Khan Province, Khamba Luwzandanzan, Tsorj Luwsanshri, Luwsansharaw khutugtu from Gandashadawnorowpeljeeling (Tib. *dga ldan bshad sgrub nor bu 'phel rgyas gling*) Khüree in Arwan Bayad khoshuus in Dörwöd Dalai Khan Province, Dharma wisdom Chültemsodow, Chültemsambuu khutugtu, Tsorj Chültemchoidor, from a monastery of Dörwöd Ünen Dzorigt Khan Province, Khamba and Tsorj Lama Choinyam, Luwsandanzan khutugtu from Dondüwgandanpeljeilin Khüree monastery (Tib. *don grub dga' ldan phel rgyas gling*) of Myangat, Badamgaraa khutugtu from Bodanchiin Khüree monastery (Tib. *bkra shis phun tshogs gling*) in Dzakhchin khoshuu, Jambadandar khutugtu from Tögrögiin Khüree monastery, Khamba Dzundui lama and Luwsandambiidonme khutugtu from a monastery of Ööldiin khoshuu in Dörwöd Ünen Dzorigt Khan Province.<sup>311</sup> These eminent lamas were rewarded by the Eighth Jebtsundamba khutugtu Agvaanluvsanchoyjindanzanvaanchigbalsambuu (Tib. *ngag dbang blo bzang chos rje nyi ma bstan 'dzin dbang phyug*)<sup>312</sup> many times and he was giving his special presents to them.

<sup>309</sup> Майский, И. М. *Орчин үеийн Монгол* 36.

<sup>310</sup> Нямаа, А. *Увс аймгийн тайлбар толь*. Улаанбаатар, Адмон ххк 1999. 277. [Encyclopedia of Uws Province].

<sup>311</sup> МУҮА.ФА-3.Д-1. ХН-168, ХН-188, 189. [List of High Lamas of Dörwöd Dalai Khan Province].

<sup>312</sup> Eighth Jebtsundamba khutugtu Agvaanluvsanchoyjindanzanvaanchigbalsambuu (Tib. *Ngag dbang blo bzang chos rje nyi ma bstan 'dzin dbang phyug*). The Eighth Jebtsundamba khutugtu. Religious leader of Mongolian

The monasteries in my research concerns the Bayad, Dörwöd, Dzakhchin, Ööld, Torguut and Myangat ethnic groups. They are ethnic group minorities living in Western Mongolia. The history of the Bayad ethnic group are written in detail and the histories of other ethnic groups are written in brief. Since 2012, I have been researching deeply the Bayad ethnic group. The following is the coherence for writing about monasteries:

1. Sources about the monasteries and temples, study reviews, and a brief description of the result of the field study
2. Brief history of the monasteries
3. Types of temples (*datsan* and *dugan*)
4. Daily recitations, rituals, teachings, offerings
5. Situation inside and outside of the monastery financial unit (*jas*)
6. Monk community

Some of the monasteries were mobile, therefore, the history of some monasteries, temples, properties and monastic life are unclear.

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Buddhism (1870–1924). After the collapse of the Manchu empire; in addition to his religious role, he also became the political leader of the Mongolian state on 29 November 1911 bearing the title Bogd Khan ('Saint Khan').

### 3.1. Bayad Ethnic Group

The name of the Bayad ethnic group was mentioned in many historical materials from the first state of nomads to Xiongnu Empire to today's Mongolia. The origin of Bayads and its name is not finally resolved. In the book, *Монголын нууц товчоо* about the Bayad people, "While Dobu Mergen was carrying meat of deer, he met a very poor lady holding the hands of her child. Dobu Mergen asked 'Who are you?' She replied, 'I am Malig Bayad. Now, I am starving. Please give me some meat. I will give you my child in exchange'. Dobu Mergen accepted her request, gave her one leg of the deer, and he made that boy his slave.<sup>313</sup> This slave boy was grown up and after Dobu Mergen had passed away, his wife gave birth to three boys. He might have been the father of these three children. However, there is no proof of evidence of the connection between the Malig Bayad and the Bayad ethnic group. In the historical material it is noted that at the beginning of the 13<sup>th</sup> century, when Činggis Khan was trying to unite many nomadic tribes, he had a fight against the Taichuud tribe, one of his thirteen divisions of his army soldiers to fight against Taichuud, most of the Bayads were standing on his side. One of the thirteen divisions of his army consisted of them".<sup>314</sup> When Činggis Khan successfully established the Great Mongol Empire and he was enthroned as Khan, he appointed Öngür Buurchi as represent of the Bayad ethnic group for their support for the beginning to head the thousand and head of ceremonies for the nation.

In the *Монголын нууц товчоо*, Činggis Khan said "You Öngür, son of Mengitu khia, three provinces of Tokhuraud, five provinces of Targuud and your Bayads all together will make one division"

Without lost in a fog

Never separating in the fights

Wet together in rain

Together in cold

You were with me

Now, what award do you want?

Öngür said, "If I could choose, I would love to unite all my Bayad brethren since they are scattered all over." Činggis Khan said, "I accept your request. You can lead your brethren". Also, he said "When Borokhul and Öngür serve food and drink through the west and the east side, my worries are dispelled and I felt joy and happiness. Öngür and Borkhul should organize

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<sup>313</sup> *Монголын нууц товчоо* 27.

<sup>314</sup> Рашид ад дийн. *Шаитирын чуулган* 139.

serving food and drinks for the west and the east. You two together with Tolun please deliver the meal [to people]".<sup>315</sup> Thus, a thousand-people of Bayad led by Öngür became a part of east wing of the Great Mongol Empire.

A. Ochir wrote about Bayad people, "Bayads are one of the very ancient tribes of the Mongols. Its origin connects to those people of when Modun Chanyu emperor Xiongnu conquer the Bayad people of Bayan-Uul Mountains in the 3<sup>rd</sup> century BC and they became part of the Xiongnu Empire."<sup>316</sup> However, it is still not clear how they were called Bayad. About their name in *Шааириын чуулган*, "They were called by the name of the land where they reside and this name became the noun that is used to call them."<sup>317</sup> It can be understood that Bayad people were called by the name of their land. G. Batnasan remarked "The Bayan mountain mentioned in historical material is exactly the Bayan Mountain which is located near Khatan River in Ikh Zuu Province in Inner Mongolia. The people of this land were called "Bayan" because of the name of the land. When they have a big ceremony such as a wedding, they liked to sing a song called "A Land of Bayan Tsagaan".<sup>318</sup> Older people often say that there was a mountain called Bayan Tsagaan Mountain in our first land. Therefore, this song is for the memory of our first land.

There are other views about the name, "Bayad". The first option: When the word "Bayan" had the suffix "d", the word is changed to "Bayad". The second option: They had the name "Bayan" because they had more sheep than any other types of livestock. People were called "Bayan" and it became "Bayad". The third option: the title of the head of the tribe was "Bayan". Thus, they became "Bayad".

Among these many stories and research, the one that they were called by the name of their land sounds more realistic. As mentioned before, Bayad people were living in Ordos and also, they were part of the Xiongnu Empire 2,200 years ago. They were living around Khölön Buir Lake and were famous for horse and processing iron during the 6<sup>th</sup>–8<sup>th</sup> century.<sup>319</sup>

As mentioned in some historical materials, they had scattered over the 8<sup>th</sup>–10<sup>th</sup> century. They moved to Selenge River. The people who were living near current day Bürenkhaan

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<sup>315</sup>Нууц товчоо 204.

<sup>316</sup> Очир, А. Монголын ойрадуудын түүхийн товч 9.

<sup>317</sup> Рашид ад дийн. *Шааириын чуулган* 139

<sup>318</sup> Батнасан, Г. Баяд 253. Эрхэлсэн С. Бадамхатан, Г. Цэрэнханд. *Монгол улсын угсаатны зүй*. Боть 2. Улаанбаатар, Монсудар ххк 2012. (The following ... Батнасан, Г. Баяд). [Ethnography of Mongolia Vol. II].

<sup>319</sup>Очир, А. Монголын ойрадуудын түүхийн товч 9.

Mountain are called Kheer Bayad, while the people living near the east flow of the Selenge River were called Jida Bayad. As it is mentioned in *Шаиуирын чуулган*, their land was near Selenge River (Mo. *šelengge yool*, Khal. *selenge gol*), Gur-Gegeet (Mo. *γurban gege-tü*, Khal. *gurwan gegeet*), and Bor-Öndör (Mo. *boru öndör*, Khal. *bor öndör*). Bor-Öndör is a great barrier or [qoruq].<sup>320</sup> This is the evidence mentioned above. Another evidence is that there is a bay land called "Baygudain curve" along the Selenge River. A. Ochir wrote, "The tribes called bayad duklad, bayad-gorlos, chanshiud bayad, bayad khiad, were living mostly nearby Burkhan Khaldun Mountain in Khentii Province of northeastern Mongolia and Khölön Buir."<sup>321</sup>

Some historical materials recorded many heroes of the Bayads. For instance, Sorkon (Sorkhon) of Bayad was a brave and wise man living at the time of Činggis Khan. Because he gave some advices to Činggis, he was called Ongu Bool (preserved, protected). As mentioned in *Шаиуирын чуулган* "Sorkhan was like the father of Činggis Khan". The meaning of "father" is that he was like his father. Also, his descendant Nokhoi Zargach served Khan and Tudai zargach, Khökh scribe served Khulegu Khan (Mo. *külegü*, 1218–1265) of Il-Khaganate, current Iran. Činggis Khan gave females from his *Altan urag*, literally Golden Lineage in English to Bukha, Khungan of Jid Bayad, and Möngke Khan (1208–1259), Qubilai Khan (1215–1294) were having their wives from Bayad Province.<sup>322</sup> All previously mentioned evidence shows that the Bayad ethnic group has been one of the ancient tribes of the Mongols. Bayad people were administered as one-Myangat under Činggis Khan's rule, and they came to the 17<sup>th</sup> century living nomadic life with livestock just like other nomadic tribes. In the first half of the 16<sup>th</sup> century Batmönkh Dayan Khan (1470–1504) gave his people to his sons. He gave five otog or tribes to his fifth son Alchubold.<sup>323</sup> These five otogs belong to Alchubold (1490–?) mentioned in historical sources such as "Southern Five Otog", "Internal Five Otog", "Five Otog ", "Five Land ".

This "Five Otog" was Jaruud (Mo. *jarud*), Baarin (Mo. *bayarin*), Khongirad (Mo. *qongirat*), Bayad, Üjeed. After the death of Batmönkh Dayan Khan, Barsbold (1490–1519) became the successor but it created a dispute. Most of the royals were supporting Bodi taij (1504–1519),<sup>324</sup> a grandson of Dayan Khan, and Barsbold Khan had no choice but to give the

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<sup>320</sup> Рашид ад дийн. *Шаиуирын чуулган* 139.

<sup>321</sup> Очир, А. *Монголын ойрадуудын түүхийн товч* 9.

<sup>322</sup> Очир, А. *Монголын ойрадуудын түүхийн товч* 11.

<sup>323</sup> Alchu-Bold. 5<sup>th</sup> son of Batmönkh Dayan Khan and twin of Ochirbold.

<sup>324</sup> Bodi Alag Khan (1504–1547). He became a Khan in the year of the white Dragon, in 1519.

seal of the Khan. At this time, Alchibold moved his army to take the throne but three eastern tümen opposed and stopped him. Because of this, he took all his people and moved to the area near Lyaodung.<sup>325</sup> Khurgachi Khasar,<sup>326</sup> only son of Alchibold, had five sons, and he gave his people of five otog to his five sons.

His oldest son Ubashi Üizen had Jaruud, his second son Subakhai Üizen had Baarin, his third son Uban Buimad had Khongirad, his fourth son Dogshin Sonin Daichin had Bayad, and his fifth son Shüükhan Zorigt Daichin had the Ujeed tribe.<sup>327</sup> During the period of Bodi Alag Khan, they became strong and they created 24 divisions of soldiers and it served the Khan's army. Until the period of Ligden Khan, Southern Five otog had a relationship with Tsakhar, Khorchin, Uriankhai tribes, they were representing the Lyaodung. Nurkhachi (1559–1626) of Aisin Gioro clan, became stronger after 1616 and first they created a family relationship with royal people of the Southern Five otog. They explained that this relationship is against the Ming dynasty and it eventually became their path to conquer the Mongols. At the end of the 17<sup>th</sup> century, when Qing dynasty conquered Inner Mongolia, Bayads was a part of it. They were included in the eight khoshuus and moved southeast of Inner Mongolia and north of Beijing.

When Oirats located to the south of the Altai Mountain, Bayad people were among them and they were included in the Tsoros tribe from the beginning. They lived in the area of Irtysh River (Mo. *erčis mörön*, Khal. *erčis mörön*). Later, when the Tsoros tribe became much stronger, they created a minor tribe. They were preserving their tradition, culture and lifestyle and lived a nomadic lifestyle with the Dörwöd people in the south of the Altai Mountains, the source of Irtysh River, Chingel, and Tsagaan River (Mo. *čayan γool*, Khal. *cagaan gol*). Once a fight for the Khan's throne was raged in the Dzungar Empire. After Dawaach Khan<sup>328</sup> won the battle, he became the Khan of the Dzungar Empire. He had harsh punishments against Dörwöd people and beheaded their leader, Dash.<sup>329</sup> The punishment of beheading their leader, Dash created anger of some royal people including Tseren (Mo. *čeren*, Khal. *ceren*),<sup>330</sup> Tseren-

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<sup>325</sup> Lyaodun. This place is in Lyaoning province of China. See in detail: Гомбажав: *Гангын урсгал*. Эрхэлсэн III. Чоймаа. Улаанбаатар, Монгол улсын их сургууль 2015. 50.

<sup>326</sup> Khurgachi Khasar. Grandson of Batmönkh Dayan Khan.

<sup>327</sup> Очир, А. *Монголын ойрадуудын түүхийн товч* 11.

<sup>328</sup> Dawaach Khan. The oldest son of Namjildash. His grandfather was the Khan of the Dzungar Empire.

<sup>329</sup> Намсрай. Зүүнгар хаант улсын түүх 137.

<sup>330</sup> Dörwöd noyon Tseren.

uwsh (Mo. *čeren-ubasi*, Khal. *ceren-uwš*),<sup>331</sup> and Tserenmönkh (Mo. *čerenmöngke*, Khal. *cerenmönkh*).<sup>332</sup>

They supported Nemekhjargal of Tsoros to overthrow the Dawaach Khan from his throne but Nemekhjargal was killed. Dawaach Khan gave 5,000 soldiers to the Dzakhchin Maamud to kill three Tserens while they were residing at the Irtysh River. The three Tseren were afraid when they heard this news and had a prompt meeting of all of the royals including taij and zaisan.

Because they found no place to hide in the Dzungar Empire, land of their ancestors, they decided to go to the Qing dynasty to follow their rule and they took their 3,177 households, more than ten thousand people, 300 lamas with their caravans and livestock, passed over the Altai Mountain and came to the land of Khalkha.<sup>333</sup> According to Намсрай. *Зүүнгар улсын түүх*, “In September 1753, the three Tserens of Dörwöd with their people crossed over the Ulaan Dawaa, one of the very high passes in the Altai Mountain, sent their messenger Bayankhishig, Tutarga to Bayanzürkh with the news about their coming. General Tsengünjaw sent Saran, minister of *Mongol Jurgan* (Mo. *mongyol jürγan*, Khal. *mongol jurgan*),<sup>334</sup> for greeting to them. Tsengünjaw, general of Uliastai, received them with a warm welcome and give them permission to stay temporarily in the area of Tui River and Zag Baidrag River. The minister of Qing provided awards of five thousand sheep to Tseren, Tseren-uwsh, and three thousand sheep to Tserenmönkh for their food.<sup>335</sup> The emperor of the Qing dynasty permitted them to live in the area of Dzag Baidrag River.

In *Wan* (Mo. *wang*, Khal. *wan*)<sup>336</sup> gүн's (Mo. *güng*, Khal. *gün*) *Илтгэл шаагтур* remarked about it, “In the winter of the 18<sup>th</sup> year of Qing emperor Qianlong (1754), Tseren, Tseren-uwsh, Tserenmönkh, the three Tseren taij of the Dörwöd ethnic groups, came to follow the rule of the Qing Dynasty. Dörwöd Tseren was appointed as chair and Tseren-uwsh was appointed as vice-chair. Bayad Tserenmönkh was appointed as another chair.<sup>337</sup> About this

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<sup>331</sup> Dörwöd noyon Tseren-uwsh.

<sup>332</sup> Bayad Tserenmunkh. Oldest son of Babush.

<sup>333</sup> Намсрай. *Зүүнгар хаант улсын түүх* 137.

<sup>334</sup> *Mongol jurgan* (Mo. *mongyol jürγan*, Khal. *mongol jurgan*). Manchi Qing based government agency called Ikh Jurgan or Mongol jurgan, through its offices in Khüree, Uliastai and Khowd, ran the affairs of Mongolia, appointed the leader of provincial assemblies and military commanders, the awarded titles and rankas.

<sup>335</sup> Намсрай. *Зүүнгар хаант улсын түүх* 140.

<sup>336</sup> *Wan* (Mo. *wang*, Khal. *wan*). Noble rank

<sup>337</sup> *Илтгэл шаагтур*. 95-дэвтэр. 15-хуудас. Оросын язгуур гарсан намтар. Улсын номын сан гар бичмэл.



event in Баянчулуун, Б. *Дөрвөн өөлдийн түүх*, “Tseren was a peaceful man. He did not have the intention to help to any conflicting side. When he escaped from the conflict and together with Tseren-uwsh, son of Dalai taish, brought their three thousand, one hundred and seventy-five families, more than ten thousand people to follow the rule of Qing dynasty, the emperor received them with a warm welcome and he gave them permission to settle in the area near Dzawkhan River. Later, the emperor gave honorary title of Dörwöd Dalai Wan to Tseren, Chin wan to Tseren-uwsh, and *beil* (Mo. *beile*, Khal. *beil*),<sup>338</sup> *beis* (Mo. *beise*, Khal. *beis*),<sup>339</sup> *gün* to the other *taij* royals and reorganized them into 11 khoshuus.<sup>340</sup> When Dörwöd, Bayad tribes were divided into two community of Sain Dzayat Leagues in 1754, Bayad people were included in the East Wings of Sain Dzayat Leagues.

These 11 khoshuus remained until the Bogd Khan’s period of Mongolia and they were updated by the resolution of the Bogd Khan in 1912 as follows:

1. Middle khoshuu or Erkh wan’s khoshuu. The first noyon (noble) was Tserenmönkh.
2. Middle-East khoshuu or Daiching wan's khoshuu. The noyon was Sewden.<sup>341</sup>
3. Middle-South khoshuu or Saruul gün's khoshuu. The noyon was Gan.<sup>342</sup>
4. Middle-South khoshuu or Tüshee Tsetsen zasag's khoshuu. The noyon was Batmönkh.<sup>343</sup>
5. Middle-Upper khoshuu or Jonon Dzasag’s khoshuu. The first noyon was Mashbat.<sup>344</sup>
6. Middle-Lower khoshuu or Erdene gün’s khoshuu. The first noyon was Dashdondog.<sup>345</sup>
7. Middle-Southeastern khoshuu or Eyetei gün’s khoshuu. The first noyon Mönkhtömör.<sup>346</sup>
8. Middle-Southwestern khoshuu or Üizen beis’s khoshuu. The first noyon was Banjuur.<sup>347</sup>

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<sup>338</sup> *Beil* (Mo. *beile*, Khal. *beil*). Third level noble rank.

<sup>339</sup> *Beis* (Mo. *beis*, Khal. *beis*). Forth level noble rank.

<sup>340</sup> Баянчулуун, Б. *Дөрвөн өөдлийн түүх* 65.

<sup>341</sup> Sewden. Tsoros noble person and leader of the Dörwöd ethnic group in the Dzungar empire.

<sup>342</sup> Gang. Tsoros noble person and leader of the Dörwöd ethnic group of the Dzungar Empire.

<sup>343</sup> Batmönkh. Tsoros ethnic group and leader of the Bayad people in the Dzungar Empire.

<sup>344</sup> Mashbat. Tsoros Royal Mashbat, who was leading the Bayad people, also followed the rule of the Qing emperor after 3 Tseren people in 1753. When he visited the Qing emperor, he was awarded with assistant Gün title and given a khoshuu to lead in 1754.

<sup>345</sup> Dashdondog. He was a relative of Tseren Khan and when he passed away, his son took his seat in 1782.

<sup>346</sup> Mönkhtömör. He was the Tsoros noble person from the Bayad ethnic group of the Dzungar Empire and he followed the Qing rule with 3 Tseren in 1753. When they went to visit the Qing emperor, he stayed at his homeland in 1754.

<sup>347</sup> Banjuur. He was a Tsoros noble person and the leader of the Bayad ethnic group of the Dzungar Empire in 1753.

9. Middle-Northeast khoshuu or Mergen gün's khoshuu. The first noyon was Günshar.<sup>348</sup>

10. Middle-Northwestern khoshuu or Khurts Dayan's (Dandar) khoshuu. The first noyon was Bar.<sup>349</sup>

11. Middle-West khoshuu or Yöröolt Baatar beisiin khoshuu. The first noyon was Genden.<sup>350</sup>

Thus, the East Wing of Sain Dzayat Leagues included 11 khoshuus of the Bayads. Dörwöd Dalai Khan Tseren was appointed as chair of the league, Sewden, noyon of Middle-east khoshuu, was appointed as vice chair of the league. At that time, there were 586 Bayad households. They were residing in the area of Dzag Baidrag River (Mo. *bayidrag yool*, Khal. *baidrag gol*) area first and after the Dzungar Empire was completely conquered, they came to the Irtysh River though Ikh Aral (Mo. *yeke aral*, Khal. *ix aral*)<sup>351</sup> but they had to flee because of wars over there. Then they came to reside in Ulaangom through Khowd in 1758.<sup>352</sup> B. Tserel wrote “After the fall of the Dzungar Empire, Dörwöd people with their leader, the three Tseren requested the emperor of Qing that they can't stay in the area of Zag Baidrag and they had to reside in the area of Ikh Aral. The emperor of the Qing dynasty did not accept their request. He ordered them to go to Ulaangom for the agriculture needed for his army's food. 5 years later they came to Bayankhongor, and Dörwöd people moved to the area of Usaw or Uws Lake in 1759.<sup>353</sup> From this evidence, they sent their request in 1757 and they came to Ulaangom in 1759. In my opinion, they went to the Irtysh River and came back during these 2 years. The East Wing of Sain Dzayat's League had 14 khoshuus and the West Wing of Sain Zayat's League had only 2 khoshuus. They thought the division gap is too big so they moved 2 khoshuus from the east community to the West Wing of Sain Dzayat's League. The Middle-west khoshuu of Yeröolt Baatar Beis's khoshuu was moved to the West Wing of Sain Dzayat's league. Since that time, the East Wing of Sain Dzayat's League was controlled by the Dörwöd Dalai Khan Tseren and the khoshuus of the Bayad people became ten khoshuus. They became well-known by the name *Arwan Bayadiin khoshuus* or Ten Bayad Banners.

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<sup>348</sup> Günshar. He was a Tsoros noble person from the Bayad ethnic group of the Dzungar Empire and he followed the Qing rule with 3 Tseren in 1753.

<sup>349</sup> Bar. He was a Tsoros noble person from the Bayad ethnic group of the Dzungar Empire and he followed the Qing rule with 3 Tseren in 1753.

<sup>350</sup> Genden. He was a Tsoros noble person from the Bayad ethnic group of the Dzungar Empire and he followed the Qing rule with 3 Tseren in 1753.

<sup>351</sup> Ikh aral (Mo. *yeke aral*, Khal. *ix aral*). This land is near the Khar Us Lake and Akbash Tsagaan Tolgoi.

<sup>352</sup> <https://mongoltoli.mn/history/h/886>.

<sup>353</sup> Цэрэл, Б. *Дөрвөн ойрад ба Ойрадын холбоонд багтах үндэстэн ястны угсаа түүхийн зарим асуудал* 62.

A. Ochir wrote "The great ancestor of the royals of these 11 provinces was Dowu Sokhor and his son Donoi's descendants were continued until Esen Khan, son of Togoön Taij (?–1438), Bornogul,<sup>354</sup> son of Esen Khan, Terget taij,<sup>355</sup> son of Esen Khan, Ilden,<sup>356</sup> son of Terget taij and all these royal people were the descendants of Dowu Sokhor.

Because Dowu Sokhor's descendant Esen Khan was from the Tsoros ethnic group, all his descendants' noyod, taij, belonged to the Tsoros ethnic group.<sup>357</sup> Because their noyod were Tsoros people, their province is Dörwöd and their people form the Dörwöd ethnic group.

After they followed the rule of the Qing Dynasty, like other Mongolian tribes, served the emperor. The Qing dynasty levied tax on the people of their conquered land. Before the Qing dynasty conquered the Mongols, they divided them into three regions and they used the people of their conquered land against other people to defeat them. For instance, along with their Qing and Chinese soldiers, they used people and horses from Inner Mongolia against (Outer Mongolia) and when they conquered the Dzungar Empire, they used the Khalkha, Inner Mongolian and other Mongolian tribes against the Oirats. It is obvious that as they used all other Mongolian tribes against them, the Oirats were defeated in the battle. There were many kinds of tax including military tax, patrolling tax, relay station tax, tax for local administration of the Qing dynasty, tax of their khoshuu etc. Even though there was a limit to tax for local authorities, some of them were overtaxing their people. According to the emperor's tax regulations, local Mongolian authorities were allowed to collect as follows: if a local ordinary family possesses more than 5 cows paid 1 sheep for tax, a possessor of more than 20 sheep - 1 sheep; a possessor of 2 cows - 6 pots of wheat; a possessor of 1 cow - 3 pots of wheat. If a special service was needed like moving a monastery, meeting, weddings then they collected as follows: Every 10 families - 1 horse, 1 oxcart, from a possessor of more than 3 cows - 1 pot milk, from a possessor of more than 100 sheep - 1 sheet of woolen felt.<sup>358</sup>

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<sup>354</sup> Bornogul taij. The youngest son of Öshtömör. When the Oirat federation was founded, he brought the Dörwöd Province to the confederation. Royal people of Dörwöd people starts with this.

<sup>355</sup> Terget taij. The oldest son of Yanash taij. When Khutagtai Tsetsen attack them, he brought the Dörwöd ethnic group to Bolokh taij of Oirat to save his people.

<sup>356</sup> Bu Ilden taij. The second son of Terget taij. He was the ruler of some part of the Dörwöd ethnic group.

<sup>357</sup> Очир, А. Монголын ойрадуудын түүхэн товч 14.

<sup>358</sup> Гадаад Монголын засах явдалын яамны хууль зүйлийн бичиг 63-дэвтэр. [Law of Outer Mongolian Foreign Affairs, Section 63]

This taxation system of the Qing dynasty continued until the fall of their empire. Administration of the Qing Empire provided some amounts of wage to local khans, noyon, taij, and gūn every year.

They permitted the Bayad noyod to keep the authority of the khoshuu to their descendants from 1782.<sup>359</sup> The authorities' wages differed depending on their level of holding title, responsibility, and execution. Every year, they were receiving approx. 100–2,500 liang silver, 3–40 fold of silk.<sup>360</sup>

In details: Chin wan 2,500 liang silver, 40-fold of silk, Jūn wan–1,500 liang silver, 20-fold of silk, Beil–400 liang silver, 13-fold of silk, Beis–500 liang silver, 10-fold of silk, Gūn–200 liang silver, 7-fold of silk.<sup>361</sup>

The emperor was giving this every year to the local authorities. At the beginning of the 19<sup>th</sup> century, there were 4 assistant taij, 1 first-degree taij, 2 second-degree taij, 19 third degree taij, 48 fourth degree taij, 10 *dzangi* (chief officer) of the khoshuu, 12 *dzangi* of khoshuu, 11 *dzangi* of *dzalan*,<sup>362</sup> 11 *dzangi* of *meiren*,<sup>363</sup> 1535 people of military age, 381 lamas in the khoshuu of the Bayads.<sup>364</sup>

Mongolia under the reign of the Bogd Khan gained its independence in 1911 after 200 years of enslavement by the Qing dynasty. Four Provinces of Khalkha (Tūsheet Khan, Sain Noyon Khan, Dzasagt Khan and Tsetsen Khan of the Khalkhas) and Ikh Shaw's khoshuu all together were included to the newly established Mongolia under the Bogd Khanate and they established their government with 5 ministries. They called years, starting from the independence, "Olnoo Örgögsön".<sup>365</sup>

After this event, the *Amban* of the Qing dynasty in Khowd Province didn't want to give up his position, as he was preparing for a fight against the Mongols. Therefore, Khatanbaatar

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<sup>359</sup> Очир, А. (эрхэлсэн) *Монгол улсын түүх*. IV боть. Улаанбаатар, ШУА 2003, 169. (In the following .. Очир, А. *Монголын түүх*) [History of Mongolia, Vol. 4].

<sup>360</sup> Очир, А. (эрхэлсэн) *Монгол улсын түүх* 117.

<sup>361</sup> Очир, А. (эрхэлсэн) *Монгол улсын түүх* 117.

<sup>362</sup> *Dzalan*. Rank of khoshuu.

<sup>363</sup> *Meerin*. Rank of khoshuu

<sup>364</sup> Очир, А. *Монголын ойрадуудын түүхийн товч* 15.

<sup>365</sup> *Bogd Khanate Mongolia*. After national uprising for independence, Mongolian gained its independence on November 29 in 1911 and enthroned the Bogd geegen as the Khan of Mongolia as a political and religious leader in 1911.

Magsarjaw,<sup>366</sup> Manlaibaatar Damdinsüren<sup>367</sup> were appointed to deport the representative of the Qing dynasty, 1 group of troops, approximately 100 troops, were mobilized to the army from all Bayad khoshuu.<sup>368</sup> Before the additional troops of Qing from *Xinjian Shar Süm monastery*<sup>369</sup> in Xingjiang arrive to Khowd for supporting the Amban of Qing in Khowd. The Mongolian army consisted of troops from Dörwöd, Bayad, Urainkhai, other khoshuus and Ikh Khüree liberated Khowd from the control of the Qing Empire in the summer of 1912.

However, the ethnic groups of Western Mongolia did not have a common understanding of being part of Mongolia under the reign of the Bogd Khan until 1912. At that time, some of the royals like Dörwöd Dalai Khan, head of the Dörwöd Dalai Khan Province and Natsagdorj, head of Bayad khoshuu, were on the supporting side of the Qing Empire. Despite of that, people and lamas of the khoshuu opposed against them: they captured the officials of Natsagdorj, tortured them harshly, and asked the reason why they were supporting the Qing official with Dörwöd Dalai Khan. Tүмөндөлгөрж, the successor of Dörwöd Dalai Khan, supported Khalkha at the beginning. Jalkhanz khutugtu Damdinbazar (1874–1923) of Khalkha, appointed by the Eighth Jebtsundamba khutugtu, came to Ulaangom on June 18, 1912.<sup>370</sup> He had visited the distant area of Khowd a few times before, and he was a well-known khutugtu in that area. It is obvious that his reason for visiting Khowd and Ulaangom was to unite Western Mongolia with Mongolia. Also, Nawaantseren<sup>371</sup> of Dzasagt Khan Province, was appointed by the Bogd Khan to administer the far area of Khowd, visited to the land of the Bayads for the first time on June 28, 1912.

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<sup>366</sup> Khatanbaatar Magsarjaw (1877–1927). He was a Mongolian general and a leading figure in Mongolia's struggle for independence in 1911.

<sup>367</sup> Manlaibaatar Damdinsüren (1871–1921). He was a military commander, Pan-Mongolist, who led Mongolia's struggle for independence in 1911.

<sup>368</sup> Очир, А. *Монголын ойрадуудын түүхийн товч* 16.

<sup>369</sup> *Xinjian Yellow monastery*. In 1907, Shi Kheng, one of the two Qing Ambans, was appointed as representative of the Qing dynasty in Shar Süm or Yellow temple in the west of the Altai and 7 Uriankhai, 1 Khoshuud, 1 New Torguut sub-province were given to under the control of this new Amban and it was called “Remote area of Altai”.

<sup>370</sup> Нямдорж, Б. *XX зууны эхэн үеийн баруун хойд монголын түүхийн чухал сурвалж* 59.

<sup>371</sup> Nawaantseren. He was the noyon of Eljgen khoshuu of Dzasagt Khan Province. He was appointed as Minister of Defense of the Western Mongolia in 1912. See in detail: Нямдорж, Б. *XX зууны эхэн үеийн баруун хойд монголын түүхийн чухал сурвалж* 58.

In the summer of 1912, a special conference was held in the remote area of Ulaangom, Khowd and most of the royals, including Jalkhanz khutugtu and Dambiiijantsan, the representatives of 30 khoshuus of Khowd came to the conference and they released some important resolutions. Tümelgelgerjaw (1873–1938) had an important role in the conference and he opposed Dörwöd Dalai Khan Galsanjamts and Natsagdorj Beis' rejection of following to Mongolia, he persuaded most people to make this destination to be part of Mongolia. Tümelgelgerjaw's role in finding a common ground of the attendees was important many times during the conference. Thus, the Bayad people and the Western Mongolians joined the Khalkhas. The Bogd Khanate Mongolia changed the names of the previous administration unit, called the units by the titles of their leaders. The East Wing of Sain Dzayat's leagues consisting mostly of Bayad khoshuus changed to Dörwöd Dalai Khan Province and the khoshuus of West Wing of Sain Dzayat's leagues changed to Dörwöd Ünen Dzorigt Khan Province and they were administered by the representative in Khowd Province.

As a conclusion of this part, the Arwan Bayad khoshuus, i.e. the Ten Bayad Banners mostly consisted of people of the Bayad ethnic group and differed from other provinces. This special highlight of the province helped them to preserve their lifestyle, intangible heritage, language and historical features.

After the People's Revolution in 1925, the Dörwöd Dalai Khan and Ünen Dzorigt Khan Provinces were merged. They became the new Chandman' Mountain Province, and its centre was located in Ulaangom. The Arwan bayad khoshuu, formerly belonging to Dörwöd Dalai Khan Province, merged with Yeröolt Beisiin khoshuu, formerly belonging to Ünen Dzorigt Khan Province and its name changed to Bayan Mandal Mountain Province. This khoshuus were administered by Chandman' Mountain Province.

### **Monasteries of the Bayads**

И. М. Майский (1884–1975) wrote, “The appearance and organizations of Lamaist Mongolia and centres of religious life are monasteries. Now, they have stopped its mobility and they became the basis of relocate villages or cities.”<sup>372</sup>

However, there are still a few mobile monasteries today. This is evident that the spreading of religion reached its highest peaks by the beginning of the 20<sup>th</sup> century: monasteries and temples settled everywhere in Mongolia. Buddhism spread 3 times in Mongolia and the last one reached the highest peak and more and more temples became built and more people became

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<sup>372</sup>Майский, И.М. *Орчин үеийн монгол* 349–351.

monks to study the Buddhist teachings. Many scholars unanimously agree that there were no religions except of Buddhism that gained such success previously in Mongolia. Dejeelengiin Khüree monastery (Tib. *bde rgyas gling*), Dayanch Lama's temple in Khyargas sum, Tsalgariin Khüree monastery in Malchin sum were destroyed in 1938. However, the Bayad people keep their deep faith in Buddhism and are restoring the monasteries destroyed in the socialist period. Also, they are enriching the preserved and saved culture of Buddhism.

First, I will introduce the research materials and the current status of the studies of these monasteries. Also, all the monasteries and temples will be introduced based on my fieldwork results.

There are very few sources about Bayad monasteries, but they are briefly mentioned in many researchers' survey materials. Б. А. Бурдуков, left the most valuable materials on Bayad monasteries as he was living among the Bayad people for 20 years. His works are the most valuable sources of researchers. Бурдуков, Б. А. *Шинэ ба хуучин монголд*, scholar Нямдорж, Б. *XX зууны эхэн үеийн баруун хойд монголын түүхийн чухал сурвалж*, Майский, И. М. *Орчин үеийн монгол*, Майдар, Д. *Монголын хот тосгоны гурван зураг*,<sup>373</sup> Ринчэн, Б. *Монгол ард улсын угсаатны судлал, хэлний шинжилгээний атлас*, Тэрбиш, Л. *Ойрадуудын хүрээ хийдүүдийн товч түүх*, Очир, А. *Ойрадуудын товч түүх*, Цэдэндамба, С. (эрхэлсэн) *Сүм хийдийн түүхэн товчоон*,<sup>374</sup> Думбарай, А. *Увс аймгийн хүрээ хийд ба түүний лам нарын хувь заяа*,<sup>375</sup> Эрдэнэбилэг, Б. (эрхэлсэн) *Монголын сүм хийдийн*<sup>376</sup> and many other scholars's research materials are available.

I completed my field research in the area where most of the Bayad people live today: Khyargas and Malchin sums in Uws Province in 2016–2017. During the field research, I visited the remains of the ruined, old monasteries and recorded interviews with people based on a self-prepared questionnaire about these monasteries. Even though there are many remaining from the two monasteries, the land of the monasteries is barely detectable in naked eyes. Also, there were only one or two people who knew data about these monasteries, and the photo evidences

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<sup>373</sup> Майдар, Д. *Монголын хот тосгоны гурван зураг*. (Эрт дундад үе, XX зууны эх). Улаанбаатар, ШУА 1970. 56–57. [3 Illustrations of Mongolian Cities and Villages].

<sup>374</sup> Цэдэндамба, С. (эрхэлсэн) *Сүм хийдийн түүхэн товчоон*. Улаанбаатар, Адмон ххк 2009. [A Brief History of Mongolian Monasteries].

<sup>375</sup> Думбарай, А. *Увс аймгийн хүрээ хийд ба түүний лам нарын хувь заяа*. Улаанбаатар, Урлах эрдэм принт ххк 2002. [History of the Monasteries and its Lamas of Uws Province].

<sup>376</sup> Эрдэмэбилэг, Б. *Монголын сүм хийдийн түүхээс*. Улаанбаатар, Тагнуулын ерөнхий газрийн хэвлэх үйлдвэр 2014. [Historical Records of Monasteries and Temples].

of the temples were rare. I am going to briefly describe their historical location based on the result of my field research.

**The former Dejeelingiin Khüree monastery** was located at Dejeelin hill (Mo. *dejegele-yin öbör*, Khal. *dejeelingiin öwör*) in Bugat bag,<sup>377</sup> Khyargas sum, Uws Province. Kakan Mountain (Mo. *yakan ayula*, Khal. *xakan uul*) is in the north, Bugat Khairkhan Owoo (Mo. *buyutu qayirqan-un obuya*, Khal. *bugat xairxanii owoo*), a sacred heap of rocks, in the sacred land of the Bayads, is in the south. It is a hill or a mountain and Gashuun Spring (Mo. *yasiyun rašiyān*, Khal. *gašuun rašaan*) and Nairt River (Mo. *nayiratu-yin yool*, Khal. *nairtiin gol*) are in the South. There are not any temples or remains of it. A remain of a clay building is in the northeast, but old people said that the centre of Khyargas sum was located here. The remnants of the main hall, the Tsogchin temple (*dugan*) and other structures are noticeable. The foundation of this main temple was up to 1 meter above the ground level. The length of the structure is 29m and with is 24m. It looks apparently that there were 9 structures and 1 main temple. It can be noticed by the pile and hollow of dirt. The stone foundations of the pillars of the main temple are still there. Local people broke the stone foundation to keep for themselves because they believe that it is sacred. Once the centre of the sum sat where the remains of lamas *ger* are totally blurred. However, local inhabitants did not build their fences on the remains of the Tsogchin temple. Therefore, it stayed noticeable. Ts. Dorjsüren and other local people rebuilt the temple with logs in size of 5x7 meters in 1991.

The new brick temple of size of 8x10 meters was built by the help of benefactors in 2012. Now, Aldraa (from the Bayad ethnic group, resident of Khyargas sum of Uws Province and Khamba Lama of the reopened Dejeelingiin Khüree monastery) is a person being in charge of the temple. B. Rinchen registered this monastery in his list as Dejeelingiin Khüree, Reshindaraw Bizyalin at Dejeelin valley (Mo. *dejegelen-un am*, Khal. *dejeelingiin am*) in Khyargas sum.<sup>378</sup>

**The former Tsalgariin Khüree monastery** was the first monastery built by Bayad people. This monastery is in Malchin sum, Uws Province. The remains of the first structure are at the Sinny side a Bayakhairkhan Mountain (Mo. *bayanqayirqan ayula-yin öbör*, Khal. *bayanxairxan uuliin öwör*), 1 km far from the centre of the Malchin sum. The remains of it show that there were a few structures, and the stone foundations buried in dirt. There was no base for the temple's wall.

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<sup>377</sup> Bag. Sums are further subdivided into bags.

<sup>378</sup> Ринчэн, Б. Монгол ард улсын угсаатны судлал, хэлний шинжилгээний атлас 43.



The second remains are in Malchin sum. When the centre of the sum moved to the location of the old monastery and it was ruined, there were remains of the monastery. This is located on the back of Togtokh Hill (Mo. *togtaqu-un šili*, Khal. *togtoxiin šil*), a branch of the Khan Khökhii Mountain (Mo. *qan köke-yin ayula*, Khal. *xan xöxii uul*), Berkh Mountain (Mo. *berke ayula*, Khal. *berx uul*) is in the south, the sacred Bayankhairkhan Mountain (Mo. *bayan qayirqan ayula*, Khal. *bayan xairxan uul*) is in the west of the centre of Malchin sum, and Gedreg River (Mo. *xederge yool*, Khal. *xederge gol*) flows in the south. Because the location of the sum is in the area of the Khangai Mountain (Mo. *qangyai ayula*, Khal. *xangai uul*), there are dense forests around the centre. There are no remains of the structure of the monastery but the stone foundations are well preserved. The main difference of Tsalgariin Khüree monastery from the other monasteries was that the Tsogchin temple remained until 1989 functioning as a warehouse of wool of the sum. B. Sanj and other local people built a new temple in the size of 8x10 using some old bulk of the temple in 1990. Today, Ts. Tsetsenkhüü (from the Bayad ethnic group, a resident of Malchin sum, Uws Province and Khamba Lama of the reopened Tsalgariin Khüree monastery) is in charge of the temple. B. Rinchen registered this monastery in his list as Tsalgariin Khüree at Berkh Uul [Berkh Mountain] in Malchin sum.<sup>379</sup>



On the basis of field records: 2016, 2017, Mongolia, Uws province, Khyargas sum.

GPS readings: North 49° 33' East 93° 49'

### **Dejeelingiin Khüree Monastery**

(Tib. *dga' ldan bshad sgrub nor bu 'phel rgyas gling*)

#### **Brief History**

The monastery was branched from Tsalgariin Khüree in Jonon Wangiin Khoshuu in Dörwöd Dalai Khan Province in the year of the Iron Dog in the 10<sup>th</sup> sexagenary cycle (1910). On 30<sup>th</sup> of the middle month of summer in the same year, in the south of Dejeelin Mountain, the monastery

<sup>379</sup> Ринчэн, Б. *Монгол ард улсын угсаатны судлал, хэлний шинжилгээний атлас* 43.

was built with the support of Da Lama<sup>380</sup> Daram, nicknamed Red, Khia Godoodamba, Jamba nicknamed Yellow, Wan Samdanjamts, head of Daichin Wangiin khoshuu of Dörwöd Dalai Khan Province, and serviceman Puntsag. The monastery was well-known by the name of the land as Dejeelingiin Khüree monastery. As the monastery was going to be built in the khoshuu of noyon Sandanjamts, he gave his charity of 1 horse and 1 camel and people in the khoshuu also gave their charities to start the construction of the temple.

### **Types of Temples (*datsan* and *dugan*)**

This monastery contained of 10 temples such as Tsogchin, *Choir*, *Jüd*, *Sakhius* (Tib. *bsan bsrung*),<sup>381</sup> *Maitreya* (Tib. *byams pa*),<sup>382</sup> *Zoogoin*, *Tsongkhapa*, *Danjuur*, *Yidam* (Tib. *yi dam*),<sup>383</sup> *Migdzem* (Tib. *dmigs brtse ma*) Datsans or temples.<sup>384</sup> Those were 1–4 jan temples. After they were built, there was no strength for them because the land was permafrost with a river nearby. The size of the Tsogchin temple was approximately 50 m–50.5m, the size of the Choir Datsan temple was approximately 34 m–35m, the size of Jüd Datsan temple was approximately 30 m–32 m, the size of Sakhius temple was approximately 20 m–21m, the size of the Maitreya temple was approximately 10 m–10.8m, the size of the Zoogoi temple was approximately 20 m–215 m, the size of the Tsongkhapa temple was approximately 14 m–14.5m, the size of Tanjur temple was approximately 14 m–14.5m, the size of Yidam temple was approximately 10 m–10.5m, the size of Migdzem temple was approximately 28 m–28.5m and all they were in square shape.

The Choir Datsan temple was tilted and even though it was not nice looking from the outside, many beautiful Buddhist statues were placed inside and it was nice looking. The roof of the Tsogchin temple was made from iron sheets. Just in 28 years, this temple developed

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<sup>380</sup> *Da Lama*. It means High lama or Chief Lama. Requested by the Second Jebtsundamba khutugtu and Tsengünjaw, minister of Uliastai, Qing emperor ordered an issue to create this position to administer all the disciples of the khutugtu. Now, this lama represents the monastery to state administrations for education and foreign affairs.

<sup>381</sup> *Sakhius* (Tib. *bsan bsrung*). Wrathful deity, protector spirit. In Mongolian Buddhism the group of the ten wrathful deities protecting the Buddhist teaching is specially worshipped. Also, the name of the ceremony performed in honor of them.

<sup>382</sup> *Maitreya* (Tib. *byams pa*). The Loving One, the future Buddha. Maitreya, Maitreya will be a successor to the present Buddha.

<sup>383</sup> *Yidam temple* (Tib. *yi dam*). Temple of the tutelary deity.

<sup>384</sup> *Migdzem* (Tib. *dmigs brtse ma*). Recitations for prostration to Bogd Tsongkhapa.

quickly and became one of the biggest monasteries in Western Mongolia. It became the main centre in the land of Arwan Bayad khoshuu and a sacred Dharma place.

### Daily Recitations, Rituals, Training and Offerings

The Tsogchin temple had a ceremony or khural at least 2 times every day. White and Green Tārā mantra and *Jambaltsanjid* (Tib. *jam dpal mtshan brjod*)<sup>385</sup> khurals were held every day. Other temples had seasonal khurals as well as special requested khurals. For instance, *Khajod* (Tib. *mkha' spyod*)<sup>386</sup> khural is from 21–25<sup>th</sup> in the first month of winter in accordance with the traditional Mongolian calendar as a seasonal khural. Great Prayer ceremony (*Ikh yerööl*) for Lunar New Year from 1–15<sup>th</sup> of the first month of spring, *Maidar ergekh*<sup>387</sup> is on the 16<sup>th</sup> day of the first month of spring, *Maaniin khural*<sup>388</sup> from 3–7<sup>th</sup> of the last month of summer, *Tsam* Dance ceremony and *Sor zalakh*<sup>389</sup> ritual on 29<sup>th</sup> and 30<sup>th</sup> in the same month, many gelong and getsel (Mo. *gečel*, Khal. *gecel*, Tib. *dge tshul*)<sup>390</sup> lama participated in the *Khailan* (Tib. *khas len*)<sup>391</sup> period continuously for 45 days, from 16<sup>th</sup> of the last month of the summer to 30<sup>th</sup> of the first month of fall in Mongolian calendar. Elderly people say that the Dejeelingiin Khüree monastery's *Tsam* dance was one of the biggest ceremonies in Western Mongolia.

As mentioned above, this monastery had training for *Gawjiin damjaa*. (Tib. *dka' bcu'i dam bca'*).<sup>392</sup> There was no other monastery having this kind of teaching in Western Mongolia. They had a training system like the higher education system today. However, it is not clear what kind of training system they had. Probably, their education system was similar to the

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<sup>385</sup> *Jambaltsanjid* (Tib. *jam dpal mtshan brjod*). Chanting the names of Mañjuśrī, name of a Buddhist prayer.

<sup>386</sup> *Khajid* (Tib. *mkha' spyod*). This means Sky-goer and an emanation of Tārā. *Khajid pūja* is on 25<sup>th</sup> of every month in the Lunar calendar.

<sup>387</sup> *Maidar ergekh*. Maitreya is the future Buddha. Maitreya circumambulation is a religious ritual to remind the compassion and arrival of Maitreya.

<sup>388</sup> *Maaniin büteel* (Tib. *maṇi sgrub*). A ritual in Buddhism. Avalokiteśvara is a form of the compassionate mind. Öndör Gegeen Zanabazar wrote the sūtra “Maani dubtab sawmo” or “A Method for Secret Retreat of Mani” which became the main guidebook for the retreat in many monasteries.

<sup>389</sup> *Sor zalakh* (Tib. *zor 'phen*). *Sor* ritual is organized on the 29<sup>th</sup> of the last month of the winter in most of the monasteries. It is a ritual of Dharmarāja, and the end of the ritual, there are lamps, incenses, dorma offerings. At the end of the ritual, there is bonfire of burning the triangular shape *Sor* offering.

<sup>390</sup> *Getsel* (Mo. *gečel*, Khal. *gecel*, Tib. *dge tshul*). Novice monk, male novice, with 10 precepts.

<sup>391</sup> *Yar khailan* (Tib. *dbyar khas len*). It means an oath-taking period in summer. During the summer, lamas who has gelong and getsel vows have a pūja for 45 days.

<sup>392</sup> *Gawjiin damjaa* (Tib. *dka' bcu'i dam bca'*). It is monastic education title given to someone who successfully studied Buddhist philosophy.

Tashilhunpo monastery or *Günchin igchaa* (Tib. *kun mkhyen yig cha*)<sup>393</sup> training system. They had *Dom* (Tib. *sdom*)<sup>394</sup> ritual every year but eventually, it changed to every two years. The ritual organizers collected donation for the event and the order of seats was defined by charity size. For example, someone having the biggest donation sat at the highest position. This rule of the *Dom* was the same as the *Dom* of Dashchoimbel Datsan monastic school of Gandantegchenling monastery. This monastery had the training for a Gabj degree but the title of degree was not provided. When a lama finished the training, he needed to wait for a while to receive the title and while he waited for it, he was given food offerings. Many people including their family members gave donations to this lama who was waiting for his degree title. This was common to anyone who was waiting for his title everywhere in Mongolia at that time. Also, the lama waiting for his title gave offerings to the Khamba Lamas of the Tsogchin and Choir Datsan.<sup>395</sup>

When lay people requested special ritual services, that was free of charge: lamas did not receive any donation for hourly khural and *gürem* (Tib. *sku rim*)<sup>396</sup> khural. However, when local lay people were giving their offerings for the total cost of the ritual or a certain percentage to the jas, financial unit of the monastery that would give donations to lamas. For example, Khamba 5 percent, Tsorj 4 percent, lamas of Choir Datsan and Jüd Datsan temples 4 percent, *lowon lama* (Tib. *slob dpon bla ma*)<sup>397</sup> and *choirombo lama* (head of Choir temple) 3 percent, gelong and *getsel* lamas 1 percent were provided.

*Maidar ergek* ceremony took place on 16<sup>th</sup> of the first month of spring from this monastery and at the end of the ceremony, they had a *Sor* ritual to the east of the monastery and north of a small Russian market. Maitreya ceremony was one of the biggest events among all the khoshuus of the Bayad people.

Also, the *Tsam* Dance ceremony was a big religious event. The *Tsam* of the Dejeelengiin Khüree monastery took longer than the same ceremony of other monasteries in Western Mongolia. When the event happened, many people came to see it not only from the khoshuus

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<sup>393</sup> *Günchin igchaa* (Tib. *kun mkhyen yig cha*). Guidebook of Buddhist philosophy written by Gunchinjamiyanshaduw lama.

<sup>394</sup> *Dom* (Tib. *sdom*). Vow or feast, festival.

<sup>395</sup> The information was recorded from Kharagchuud J. Lkhagwa, Bayad ethnic group, at his home in Khyargas sum, Uvs province on July 13, 2016.

<sup>396</sup> *Gürem* (Tib. *sku rim*). Healing ceremony, religious service; a protective prayer-ritual for the sake of long life, prosperity etc.

<sup>397</sup> *Lowon lama* (Tib. *slob dpon bla ma*). Master, rank in the assembly.

of the Bayads but from other provinces, too. It is not clear how many *Tsam* masks they were using in the event. Elderly people say that the reason for separating Dejeelingiin Khüree monastery from Tsalgariin Khüree monastery was this *Tsam* event. The creator of the Dejeelingiin *Tsam* was the Tibetan gachen lama Luwsanjantsan. However, there is no historical material about his life. He came to Dejeelingiin Khüree monastery in 1910 and spent many years on religious teachings. A. B. Бурдуков (1883–1943) spent most of his time in Western Mongolia as a businessman and he participated in the People's Revolution. He included in his book *Шинэ ба хуучин монголд*, “Tibet gachen lama Luwsanjantsan performed Tsam Dance ceremony which had been prepared for a long time in Dejeelingiin Khüree monastery. All people of the Bayads including royals and ordinary people gathered to watch the ceremony. That kind of Tsam was not taking at any other places in Western Mongolia except of Dejeelingiin Khüree monastery. This means the monastery was capable of taking the event and it was a religious centre in Western Mongolia.”<sup>398</sup>

A special ritual for Bor Khaikhan Mountain also was known as the Bayad ethnic group's sacred place was held in the first month of summer every year by all people from the khoshuus of the Bayads. Also, they had the rituals for Tsagaan Khaikhan (Mo. *čayan qaiyirqan*, Khal. *čagaan xairxan*) and Bor Khaikhan (Mo. *boru qayirqan ayula*, Khal. *bor xairxan uul*) sacred places. Some high lamas created a heap of rocks as a mark of a sacred place and had the ritual. Baitsaan River (Mo. *bayičaya-yin yool*, Khal. *baicaan gol*) passes to the south of the monastery but there wasn't any well nearby.

### **Situation inside and outside of the monastery and jas<sup>399</sup>**

There was no wall around the monastery but there was a timber barrier around the circumambulation path of the temple. All temples were built of wood. This was the main monastery of the Bayads. Therefore, lamas came from Khyargas, Dzüüngow', Tes sum, the khoshuus of Bayad people in old times. The lamas of the monastery lived in the west of the monastery and they had a summer break for a short period. There was a small Russian market on top of the small hill next to the monastery and this hill is still called Russian Red Rock. There was a small Chinese market, too. Many lay people were living in the surrounding area.

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<sup>398</sup>Бурдуков, А. Я. *Шинэ ба хуучин монголд* 156.

<sup>399</sup> *Jas* (Tib. *spyi gsog*). Financial, administrative unit, public accumulation / reserves that belonged to the separate temples.

One of the important parts of the monastery is *jas*. The *jas* is pronounced *jis* in Oirat dialect. The monastery has three as such as *Tsogchin jas* (Tib. *tshogs chen spyi gsog*),<sup>400</sup> *Tsanid jas* (Tib. *mtshan nyid kyi spyi gsog*),<sup>401</sup> and *Migdzemiin jas* (Tib. *dmigs brtse ma'i spyi gsog*).<sup>402</sup> However, an elderly person Lkhagwaa in Khyargas sum said that there was another *Tsongkhapa jas*.<sup>403</sup> He said, "I heard about the *jas* of the Dejeelingiin Khüree monastery. This *jas* were having large livestock. I don't know what happened to them eventually. There was a *jas* of Tsongkhapa temple and my father was herding the camels of the *jas*. Tsongkhapa *jas* had five types of livestock. There were more than 100 camels and my father was herding them in the land with blue feather-grass. This was a herd with 2 male camels. At that time, they were giving 1 horse every year as the cost for herding to my father. Sadly, my brother was killed in an accident falling from the horse and my father returned all their camels."<sup>404</sup>

### Monk Community

There were 726 lamas in Dejeelingiin Khüree monastery around 1937–1938. 342 lamas were older than 18 years old. 320 were living in the countryside. Younger than 18 years old were 51 and 13 of them were living in the countryside. Living in the countryside lamas were mostly in Khyargas, Tes, and Dzüüngow' sum in current in Uws Province.<sup>405</sup>

Khatanbaatar Magsarjaw with his people (1877–1927) temporarily stayed there in 1911. Da Lama Tserenchimed (1869–1914)<sup>406</sup> lived in the monastery and passed away. From this point, it is apparent that it was not only a religious centre but also was a political and business centre. One of the special features of this monastery was the telling of heroic stories with melodies, which reached the highest peak of development around the monastery. One of the famous people preserving this cultural heritage was M. Parchin (1855–1926). M. Parchin was born in that area, and studied in the monastery at a young age. However, he was very attracted

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<sup>400</sup> *Tsogchin jas* (Tib. *tshogs chen spyi gsog*). Unit of the main assembly hall.

<sup>401</sup> *Tsanid jas* (Tib. *mtshan nyid kyi spyi gsog*). Unit of the philosophical school.

<sup>402</sup> *Migdzemiin jas* (Tib. *dmigs brtse ma'i spyi gsog*). Unit supporting the basic prayer of Avalokiteśvara.

<sup>403</sup> *Tsongkhapa jas* (Tib. *tsong kha pa spyi gsog*). Unit supporting the ceremony of Tsongkhapa.

<sup>404</sup> The information was recorded from Kharagchuud J. Lkhagva, Bayad ethnic group, at his home in Khyargas sum, Uws province on July 13 2016.

<sup>405</sup> Думбурай, А. *Увс аймгийн хүрээ хийд ба түүний лам нарын хувь заяа* 14.

<sup>406</sup> Da Lama Tserenchimed (1869–1914). He was the Minister of the Inner Affairs of the Bogd Khanate Mongolia and one of the famous people in politics and religion.

to heroic storytelling with melodies and thus he became a layperson. He was taught by many Bayad heroic storytellers and eventually, he became a very famous heroic storyteller.<sup>407</sup>

Monasteries made a great contribution to the development of heroic storytelling among the people in Western Mongolia. Bayad people have their individual traditions, folksongs. Their folksongs cover various topics including mother, father, homeland, the five types of livestock, freedom, as well as Buddha, Dharma, and Sangha. When Bayad people hold an opening ceremony of a new *ger*, they have the tradition of singing the song, "Asar tsagaan dugan". This song:

Penthouse looking White temple  
With a golden pinnacle  
For many monastics  
We are offering a maṇḍala  
Baaga Khargai is  
The location of the monastery  
For many monastics  
We are offering a maṇḍala<sup>408</sup>

There was a Dayanch Lama khural in the area. The Bayad people calling it Dayanch Lama temple. This temple was founded by Tüwdendowdon<sup>409</sup> in 1910 who was a well-known Dayanch lama among the local people.<sup>410</sup> The temple was destroyed in 1937 without any remains. Local people say that this was a small temple with very few lama. (Figure 1, 2).

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<sup>407</sup> Загдсүрэн, У. *Монгол ардын баатарлаг туульсын учир*. Улаанбаатар, ШУА 1966. 22. [Reason of the Heroic Stories of Mongolia].

<sup>408</sup> Батаа, Ч., Буяндэлгэр, Т. *Асар цагаан дуган*. Улаанбаатар, с.н. 2002. 9. [White Tent Temple].

<sup>409</sup> Dayanch lama Tüwdendowdon (Tib. *thub bstan stobs ldan*). Tüwshin Tüwdendowdon was born in Saruul Gün Khoshuu in Dörwöd Dalai Khan Province, currently Khyargas sum in Uws province, middle month of autumn in 1865 and he was the only son of Tüwshin. In 1877, he started to study the Dharma at 12 years old. He visited Kumbum monastery 3 times with the caravan on bare feet. He completed many sūtra teachings as well as tantric practices. As guru, he was not an eater of meat instead he ate dairy products such as curd, yogurt, milk etc. He had retreats in many caves at Dorgiin khulh, Marts Altan Tewsh. Finally, he had a long retreat in Ekhen Bogoch cave which is called "Dayan Guru cave". He blamed Dambijatsan for his wrong doings. He was executed for false charges in 1937.

<sup>410</sup> A story of Dayanch lama. A story about Tüwshin Tüwdendowdon lama of the Arwan Bayad have been discussed among the people in current Khyargas sum in Uws province. His father's family was living at Dal near the source of the Marts River and behind Bulgan Mountain. Their family was poor and they didn't have any children. Also, they stayed only at one place. There were migrating swans coming near the river in Tüi with his



On the basis of field records: 2016, 2017, Mongolia, Uvs province, Malchin sum.

GPS readings: North 49° 64' East 93° 16'

### **Tsalgariin Khüree Monastery**

(Mo. *čalyar-un küriy-e*, Tib. *dga' ldan bkra shis gling*)

#### **Brief History**

Tsalgariin Khüree monastery became the first religious centre in the Arwan Bayad khoshuus. This moved from Tögs Buyantiin Khüree monastery<sup>411</sup> with a caravan of five camels. The caravan guided by the lamas passed over Burzaalai Mountain (Mo. *burjayaala ayula*, Khal. *burjaalai uul*)<sup>412</sup> and came to the land in Jonon Beiliin Khoshuu in Dörwöd Dalai Khan Province in the land of Arwan Bayad khoshuu. The first temple was built according to the standard of Tögs Buyantiin Khüree monastery. Most of the lamas in the monastery were from the Arwan Bayad khoshuus and it was the first monastery of the Bayad ethnic group.<sup>413</sup> After almost 100 years, because of a natural disaster and spread of endemic disease in the area, the

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wife were very worried of the swans because of the cold winter. Day by day, it became colder and the pond started freezing. When the swan stayed in the middle of the frozen pond, Tüwshin brought the swan at home, and was taking care of the swan. They left the swan at home during the cold winter and they were feeding it with.

The broken leg of the swan cured during the winter and when the spring came, the color of the swan became black as coal. When the migrating swans came back, they released the swan in the pond. Again, when autumn came, the swan circled over their *ger* before it went in the migration. It made a sound and dropped something to their *ger*. Tüwshin wrapped the thing carefully and he was having faith to it. During the autumn, his wife became pregnant and next year, when the migration bird came, she gave a birth to a son. This son was Tüwdendowdon and they were saying that the bird gave this boy as appreciation present.

<sup>411</sup> Tögs Buyantiin Khüree monastery is at Tögs Buyant Khan Mountain in Türgen sum, Uvs province. It was founded in 1725.

<sup>412</sup> Burzaalai Mountain. It is in Naranbulag sum in Uvs province.

<sup>413</sup> The information was recorded from Tsetsenkhüü, Khamba Lama of Gandanrashdarjailin monastery, in Malchin sum, Uvs province on June 16, 2016.



astrologer lama draw astrology for the situation and he said that “The summit of Tsagaan Shuwuut Mountain (Mo. *čayan šibayu-tu ayula*, Khal. *cagaan šubuut uul*) is visible from the top of the monastery, and the location of the monastery is not suitable for this reason”. According to the astrologer's suggestion, they decided to move the monastery 1 km far from that location, and he suggested the new location as it had many auspicious sings.<sup>414</sup> They moved the temple accordingly to the astrologer's advice, to the source of Khederge River and in the south of Berkh Mountain in the year of the Fire Mouse of the 15<sup>th</sup> sexagenary cycle (1876). Tsagaan Da Lama Chagdarjaw, Da Lama Jamba, and Da Lama Dzonrow, brother of Üimeesh, head of the khoshuu, Chagdarjaw,<sup>415</sup> head of the Asseembly, and other noyod led the Arwan Bayad khoshuus and the four Dörwöd khoshuus for this move. They established a great jas to fund the reconstruction. Famous craftsman Choindar, from Dörwöd Dalai Khan Province, and many other craftsmen started to build the first temple in 1877. They collected 1000 liang silver as the tax for the cost of construction.<sup>416</sup>

### **Types of Temples (*datsan* and *dugan*)**

The complex consists of 5 temples, *Tsogchen*, *Choir Datsan*, *Sakhius*, *Duinkhor Datsan* (Tib. *dus 'khor*)<sup>417</sup> temples and there were about 200 lamas. It covered over 1.5 sq.km area. There was a wall around the monastery and lamas lived in *gers* outside the wall. The size of the Tsogchin temple was approx. 34m, Choir Datsan temple was approx. 25m, Sakhius temple was approx. 22m, *Tarba* and *Juukhai* temple was approx. 14.5m and they were in square shape.<sup>418</sup>

This monastery was closed in 1938 like other monasteries but the Tsogchin temple was used as a warehouse for wool without removing its *ganjir* (Tib. *gan ji ra*),<sup>419</sup> dome-like top of the temple. It was the only temple left from the tragic distruction.<sup>420</sup> However, the temple was dismantled by the initiative of some people in 1989.

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<sup>414</sup> The information was recorded from Tsetsenkhüü, Bayad ethnic group, Khamba Lama of Gandanrashdarjailin temple, in Malchin sum, Uws province on June 16, 2016.

<sup>415</sup> Chuulgan darga Chagdarjaw. Noyon Chagdarjaw was leading the Jonong Beil Khoshuu in Dörwöd Dalai Khan Province from 1854–1900.

<sup>416</sup> Тэрбиш, Л. *Ойрадын бурханы шашины товч түүх* 321.

<sup>417</sup> *Duinkhar Datsan* (Tib. *dus 'khor grwa tshang*). A monastic school for Kalachakra rituals and teachings.

<sup>418</sup> Думбурай, А. *Увс аймгийн хүрээ хийд ба түүний лам нарын хувь заяа* 16.

<sup>419</sup> *Ganjir* (Tib. *gan ji ra*). Derived from the Sanskrit word *gascira*; golden top ornament of a temple.

<sup>420</sup> The information was recorded from Tsetsenkhüü, Khamba Lama of Gandanrashdarjailin temple, in Malchin sum, Uws province on June 16, 2016.

## Daily Recitations, Rituals, Training and Offerings

The Tsogchin temple had 2 khural per day. Sakhius temple had Śrīdevī (Tib. *dpal ldan lha mo*)<sup>421</sup> Sakhius ritual khural every day. There were some khurals and rituals in other temples for the request of local people. Any khurals or rituals were free of charge and local people gave their offerings needed to the khural or ritual. Ordinary people were not supposed to pay for the *Tsagiin khural*<sup>422</sup> and ritual. If people gave their offerings directly to lamas without the involvement of the treasury of the temple, the lamas could keep it as their income.

Scheduled khurals were *Gomchod* (Tib. *mgon mchod*)<sup>423</sup> ceremony for 5 days starting from 21<sup>st</sup> of the first month of winter, *Lawrin* (Tib. *bla brang*)<sup>424</sup> khural for 3 days starting 22<sup>nd</sup> of the last month of winter, *Güder* (Tib. *sku gdor*)<sup>425</sup> khural for 7 days starting 22<sup>nd</sup> of the same month, Śrīdevī sakhius khural during the whole night on the last day of winter. Elderly people say that after the Śrīdevī sakhius ritual, there were tracks of lamas seats everywhere in frosts created from the lamas breath on the floor just like birds path in the snow.<sup>426</sup>

Also, there were Great Prayer Ceremony (*Ikh yerööl*) for Lunar New Year from 1–15 of the first month of spring, *Lavrin* khural for 3 days from 16<sup>th</sup> of the middle month of spring, Yar Khailan by all lamas including gelong and getsel for 45 days from the 15 of the last month of month of summer, *Lavrin* for 3 days starting from the 16<sup>th</sup> of the middle month of fall, *Maidar ergekh* ceremony on the 16<sup>th</sup> of the first month of the spring. A trail of the *Maidar ergekh* ceremony is still noticeable.

During the ceremony, people were circumambulating the sacred main heap of stone with having the sūtra on their back. There were 4 small sacred heaps of rocks on the four side of the main heap. At the time of the ceremony, local herdsmen brought loads of milk and curds on camels as offerings because the products available due to delivers off-springs of livestock. This monastery had only *Dom* teaching for Gabj training and was giving Gabj title to successful graduates. They had Choir Datsan khural 8 times a year and someone who had successful completed the Gabj training collected donations from local people and distributed food

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<sup>421</sup> Śrīdevī (Tib. *dpal ldan lha mo*). ‘Glorious goddess’, Śrīdevī, one of the ten wrathful protector deities.

<sup>422</sup> *Tsagiin khural*. Temporary ceremony, ceremonies held on given days especially of a month or a year (e.g. 8, 15, 29, 30 of the lunar month).

<sup>423</sup> *Gomchod* (Tib. *mgon mchod*). A pūja for Mahākāla.

<sup>424</sup> *Lawrin* (Tib. *bla brang*). Palace.

<sup>425</sup> *Güder* (Tib. *sku gdor*). This is Tibetan word and there is a pūja for Sakhius on 29<sup>th</sup> of every month.

<sup>426</sup> The information was recorded from Ts. Shirchin, Bayad ethnic group, in Malchin sum, Uws province on July 16, 2016.

offerings like cookies and curds to other lamas. Also, the lamas who were studying for the *Dom* training had their training fund. They gave 3.72 kg silver and *maṇḍala* (Tib. *dkyil 'khor*)<sup>427</sup> offering to the Khamba Kama and the head of the Choir Datsan temple.

All lamas in the monastery participated in the ceremony for Bayankhairkhan Mountain on 15<sup>th</sup> of the first month of summer every year.

### **Situation Inside and Outside of the Monastery and Jas**

All the five temples had a jas and each of the jas had livestock at the beginning of the 1900s. At that time, when someone who did not have any family members and had a livestock passed away, his or her livestock were given to the jas. Later, the jas had a financial person who handled everything on finance. The total number of jas were 6 in 1929 but it was reduced to 1 in 1932. They faced a difficult financial situation. Because of political pressure, they had to pay a lot of tax for community, army and other kinds.

### **Monk Community**

152 lamas resided in the monastery. 14 lamas were younger than 18 years old, 138 lamas were older than 18. 40 lamas lived permanently in the monastery and others lived in the countryside.<sup>428</sup> At the end of 1937–1938, most of the lamas became lay people, herdsman. Eventually, only 4 lamas stayed for daily khural. On the last day, Bandi Sanj, Bor Yondon and Setgen Sanj came in the morning. They discussed that “Degenerated time has come and it is hard to continue the khurals. “We are not four of us and thus we can't make a full monastic assembly. We wish us reborn together in the pure land in the next life.” They locked the door of the temples and gave the key to Yondon who was a chair of the sum at that time. /Figure № 3, 4./

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<sup>427</sup> *Maṇḍala* (Tib. *dkyil 'khor*, Khal. *mandal*). A symbolic representation of a deity's abode. A *maṇḍala* offering symbolizes the offering of the entire universe.

<sup>428</sup> Думбарай, А. *Увс аймгийн хүрээ хийд ба түүний лам нарын хувь заяа* 16.

### 3.2. Dörwöd Ethnic Group

According to *Монголын нууц товчоо*, Dörwöd people are descendants of the 4 sons of Duwa Sohor".<sup>429</sup> This is maybe the origin of Dörwöd people. This belongs to the end of 9<sup>th</sup> and the beginning of the 10<sup>th</sup> century. The Dörwöd ethnic group was in Darligin Tribe in the 12<sup>th</sup> century. They became an ally with Saljiud, Jadran, Tatar, and Oirat tribes at the end of the 1190s and they fought against Činggis Khan. However, they surrendered and followed the rule of Činggis Khan in 1205. Since that time, they became part of the Great Mongolian Empire. When Činggis Khan established his Empire in 1206, he divided his people into Myangat or Thousands, so they were included in Myangats of the west and central wings.

When the Oirats moved to the Altai Mountains, Dörwöd people relocated with them. Since that time, Dörwöds lived at the beginning in the middle section of the Irtysh river, Tarwagatai, Barkhul and Ili.<sup>430</sup> They were part of the Coros tribe at the beginning and Oirat Khan Esen taij (1407–1454) gave them under the control of his first son Bornagal. Since this time, they became a Province of Dörwöd people but they were not one of the 4 main tribes of the Oirats. However, at the end of the 15<sup>th</sup> century, Ööld, Tümed, and Khoid tribes relocated and at beginning of the 16<sup>th</sup> century, they became one of the four main tribes in Oirats.<sup>431</sup> Because of the population increase, they were divided into the Greater Dörwöd, Less Dörwöd, Western Dörwöd and Eastern Dörwöd. When the Oirats occupied Tibet in the 1620s, some Eastern Dörwöds moved to the occupied area. At the beginning of the 17<sup>th</sup> century, some of the Dörwöd people led by Dalai taij, a descendant of Esen taij, moved to the northwest of Altai Mountains (Mo. *altai ayula*, Khal. *altai uul*) and eventually they reached Astrakhan and Volga River in 1630. They are called Kalmyks.<sup>432</sup>

Dörwöd people left in the Altai Mountain with Tsoros tribe and other tribes of the Oirats had a significant role to establish the Dzungar Empire. At the middle of the 18<sup>th</sup> century, authorities of the Dzungar Empire were having the conflict with each other and Dörwöd noyon Tseren, Tseren-Uwsh, Tserenmönkh with their people came over the Altai Mountains to the

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<sup>429</sup> *Монголын нууц товчоо* 25–26.

<sup>430</sup> Цэрэл, Б. *Дөрвөн ойрад ба ойрадын холбоонд багтах үндэстэн ястнуудын угсаа түүхийн зарим асуудал* 61.

<sup>431</sup> Очир, А. *Монголын ойрадуудын түүхийн товч* 19.

<sup>432</sup> Очир, А. *Монголын ойрадуудын түүхийн товч* 19.

land of Khalkha. Qing Empire authorities received them near the area of Tui, Zag, and Baidrag Rivers. This was stated in the brief history of the Bayads.

The Dörwöd ethnic group is living mostly in Dawst, Ölgii, Sagil, Bökhmörön, Türgen, Naranbulag, Ömnögow', Khowd and Ulaangom sum in Uws Province, in Tsagaannuur sum in Bayan-Ölgii Province and Dörgön sum in Khowd Province.

### **Monasteries of the Dörwöds**

There are very few sources on Dörwöd people's monasteries but they were briefly mentioned in many researchers' study materials. For example Бурдуков, Б. А. *Шинэ ба хуучин монголд*, scholar Нямдорж, Б. *XX зууны эхэн үеийн баруун хойд монголын түүхийн чухал сурвалж*, Майский, И. М. *Орчин үеийн монгол*, Майдар, Д. *Монголын хот тосгоны гурван зураг*, Ринчэн, Б. *Монгол ард улсын угсаатны судлал, хэлний шинжилгээний атлас*, Тэрбиш, Л. *Ойрадуудын хүрээ хийдүүдийн товч түүх*, Батсүх, Х. *Улаангомьын хүрээ Дэчэнраврайлин хийд*,<sup>433</sup> Очир, А. *Ойрадуудын товч түүх*, Цэдэндамба, С. (эрхэлсэн) *Сүм хийдийн түүхэн товчоон*, Думбарай, А. *Увс аймгийн хүрээ хийд ба түүний лам нарын хувь заяа*, Эрдэнэбилэг, Б. (эрхэлсэн) *Монголын сүм хийдийн*, Дархан, Б. *Намирын хүрээ*<sup>434</sup> many more scholars research material.

I conducted my field research about the monasteries, temples of the Dörwöd ethnic group in Uws Province in 2016–2017. During the field research, I visited the remains of the monasteries and interviewed people who had information about them. I prepared questionnaires to conduct quality research and recorded the answers from lamas and ordinary people. I am going to write briefly about these historical sites based on the result of my field research.

**The former Gomiin Khüree monastery** was the biggest monastery of the Dörwöd ethnic group. It is still the biggest monastery and currently operates in Uws Province. The remains are totally disappeared as the current centre of Uws Province is located in the former location of the monastery. The current Da Lama Tserenchimed of Gomiin Khüree monastery, said “The land of monastery covered a big area and it covered the area including the Petroleum Warehouse to the east, Ulaan Mountain (Mo. *ulayan ayula*, Khal. *ulaan uul*) to the west, the Airport to the south, a the building of Administration of the Province to the north. This monastery was rebuilt with bricks in the shape of a *ger* in 1990, and the same name

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<sup>433</sup> Батсүх, Х. *Улаангомьын хүрээ Дэчэнраврайлин хийд*. Увс аймаг, Алтай притинг ххк 2011. [Ulaangomiin Khüree Dechenrawjailing Monastery].

<sup>434</sup> Дархан, Б. *Намирын хүрээ*. Улаанбаатар, Ганпринт ххк 2005. 5. [Namir Khüree monastery].

Dechenrawjailing was given to it. This monastery is actively working in Uws Province and western Mongolia.” Now, S. Otgonbayar (from the Dörwöd ethnic group, resident of Ulaangom sum of Uws Province and Khamba Lama of the reopened Gomiin Khüree monastery) is a person who is in charge of the temple. B. Rinchin registered this monastery in his list as Dechenrawjailin, Ulaangomiin Khüree, Ünen Dzorigt Khanii Khüree at the centre of Ulaangom Province.<sup>435</sup>

**The former Tögs Buyantiin Khüree monastery** was the only one the wall of which has remained in big size among the monasteries of the Dörwöds. I had a field research about this monastery and made report with 10 elderly people (August 11–13, 2017). The historical remains of the monastery are at Buurliin Am (Mo. *buyurul-un ama*, Khal. *buurliin am*) in Bayankhairkhan bag, 72 km distance from the centre of Türgen sum. The location of the land is in the area of a mountain with forests. Therefore, the land and remains of the temple were well preserved. There is no mountain in the East and Southeast of the location and this is a plain valley. A stream of Türgen River (Mo. *türgen γool*, Khal. *türgen gol*) flows from Jiwert Mountain (Mo. *jibartu ayula*, Khal. *jivert uul*). The remains are about 1 km from the river. Tawan Denkhree Mountain (Mo. *tabun denkegere ayula*, Khal. *tawan denxere uul*) is in the south and local people believe that this is a sacred mountain. Delger hill (Mo. *delger-ün šili*, Khal. *delgeriin šil*) is in the north and the centre of the bag is located there. Bumbat Am (Mo. *bumbatu am*, Khal. *bumbatiin am*), Maanit Mukhar (Mo. *manitu muyor*, Khal. *maan't muxar*), Nagoonii Idüür (Mo. *noyuyan-u idegüri*, Khal. *nagoonii idüür*), Khar Tolgoi (Mo. *qar-a toluyai*, Khal. *xar tolgoi*) are in the north of the location. The length of the remaining is about 220 m and the width is about 15 m. Sometimes, the height of remains of the wall is 2.2 m and width is about 2.3 m. The main entrance was in the south side and there was a small canal which carried water to the monastery about 80m on the west side of the main entrance. That canal passes under the temple that existed in the northeast corner. The foundation of the main temple is square shaped and the length is about 16 m, and there are 2 foundations of other 2 structures next to the main temple, in the same size and their lengths are about 20m and widths are 5 m. The remains of a wall surround these 3 main temples.

There are remains of 2 foundations on the west side, one is on the north side of the foundation of the main temple, one is in the west side of the entrance, and another is in the east corner. There are total seven foundations including the 3 foundations of main temples. Also,

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<sup>435</sup> Ринчэн, Б. Монгол ард улсын угсаатны судлал, хэлний шинжилгээний атлас 44.

there are several foundations of *gers* in the southeast and southwest of the foundations. Because of the stone base and stairs, it is obvious that they were used for *gers*. There is a half-circle shaped foundation outside and in the east side of the entrance. An unclear remaining on the west side of the wall and a small heap of rocks are on the hill of Baruun Khawtgai Mountain (Mo. *barayun qabtayai ayula*, Khal. *baruun xawtgai uul*). It was used for religious rituals.

This monastery was rebuilt at a new location, Delgermörön River (Mo. *delger mörön yool*, Khal. *delger mörön gol*), with the help of local people's donations. Buddhist texts and other religious items collected from people were placed in the monastery. The temple organizes khurals even though they are not permanent. This temple was far from the centre of the sum and was abandoned most of the time. Therefore, by the initiative of Ch. Byambaa, the temple was dismantled and rebuilt again at the centre of the sum. S. Magsar (from Dörwöd ethnic group, a residence of Türgen sum of Uws Province) is a person who is in charge of the temple.

B. Rinchen registered this monastery in his list as Dashchoiyanling, Tögs Buyantiin Khüree, Dalai Khanii Khüree, Buyaniig Khögiüülen badruulagch at Buuraliin Am [Buural Pass] in Türgen süm.<sup>436</sup>

**The former Namiriin Khüree monastery** is in Ömnögow' sum, Uws Province. The centre of the sum was established at this historical location. Therefore, remains are not noticeable. The old monasteries were dismantled and people built constructions for the administration of the sum using the materials of the monasteries. The new *Damchoi Renchin Dodguiling* (Tib. *dam chos rin chen 'dod dgu gling*) monastery of the Namiriin Khüree monastery was built at the site of the old monastery by the initiative of layman D. Damdinsüren, and old lamas Kh. Rawsal, D. Namral and Tsewegmed contributed as well. The temple was built in the size of 8x6 m from wooden materials and there are many rituals today. Now, N. Tsedendamba (from the Dörwöd ethnic group, resident of Ömnögow' sum of Uws Province and Khamba Lama of the reopened Namiriin Khüree monastery) is a person who is in charge of the temple. B. Rinchen registered this monastery on his list as Bishrelt Wangiin Khüree, Wangiin Khüree at Namir Gol [Namir River] in Ömnögow' sum.<sup>437</sup>

**The former Shar Tsökhen Khüree monastery** is in Shar Tsökhe, on the left of Khowd River (Mo. *qobdo yool*, Khal. *xowd gol*), in Munjig of Ömnögow' sum in Uws Province. The name of the location is Shajinbadrakh Ulaan Mountain (Mo. *šasin badaraqu ulayan ayula*, Khal.

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<sup>436</sup> Ринчэн, Б. Монгол ард улсын угсаатны судлал, хэлний шинжилгээний атлас 44.

<sup>437</sup> Ринчэн, Б. Монгол ард улсын угсаатны судлал, хэлний шинжилгээний атлас 43.

*šasin badrax ulaan uul*). The monastery was in the south of this mountain. There is a sacred heap of rock on the peak of the Ulaan Uul Mountain. Lamas of the monastery created this for a Windhorse offering. Now, the centre of Munjig is located at this land. The local herdsmen stay at this land in all seasons except summer. The 3 foundations are noticeable in the centre of remains. The remains of the wall around the monastery are barely noticeable. There are 26 small size remains in the south three main foundations, 16 in the first line and 26 small foundations in the first line behind the three main foundations. We thought this could have been the foundation of *gers* for lamas. Old bricks, roof materials, coins, silver, remains of ritual items can be found even nowadays. Local people restrain digging the remains or staying close to the remains. They believe that if someone broke it, his children will suffer. The foundations of the three temples are 20–30 cm above the ground but the remains of lamas' *gers* are not apparent. B. Rinchen registered this monastery in his list as Dashchoiling, Shar Tsönkhen Khüree, Shawiin Khüree at Khowd Gol [Khowd River] in Ömnögow' sum.<sup>438</sup>

All in all, Gomiin Khüree monastery was rebuilt at the same location, Namiriin Khüree monastery was rebuilt in the same area in Ömnögow' sum, and Tögs Buyantiin Khüree monastery was moved its location to the centre of Türgen sum. However, other temples were not rebuilt. It became clear during my field work that many of their religious activities are not permanent, except the current Gomiin Khüree Dechenrawjailin monastery.

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<sup>438</sup> Ринчэн, Б. *Монгол ард улсын угсаатны судлал, хэлний шинжилгээний атлас* 43.





On the basis of field records: 06. 15. 2016, 08. 11. 2017, Mongolia, Uws province, Ulaangom sum.

GPS readings: North 49° 58' East 92° 03'

## Gomiin Khüree Monastery

(Tib. *bde chen rab rgyas gling*)

### Brief History

Because the event of the Horse Fire year<sup>439</sup> which happened at Ereen Khawirga (Mo. *eriyen qabirγa*, Khal. *ereen xawirga*)<sup>440</sup> in Tsoros Erdeni Batur Khuntaij's place in the north of Tenger Uul Mountain (Mo. *tegri ayula*, Khal. *tenger uul*), Awj wan took his Śrīdevī Sakhius (image) (Tib. *dpal ldan lha mo*) and the Kanjur and moved to Great Lakes low in the middle of Altai Mountain in the year of the Fire Rabbit. The migration of the Oirats occurred in 1753–1755 and the west wing of the Dörwöds settled in the area of Ulaangom, and the spread of Buddhism was strong among the Oirats. Therefore Gomiin Khüree Dechenrawjailin monastery was built in Ulaangom. This monastery was built in the south of Chandman' Mountain (Mo. *čindamani ayula*, Khal. *čandamani uul*), in Dzorigt Khanii Khoshuu in Dörwöd Ünen Dzorigt Khan Province. After lama Luwsannamkhai,<sup>441</sup> well-respected as Father Lama studied in Western Tibet for learning rules and the rituals of a temple came back to his homeland. He built the Tsogchin temple according to the regulations and rules of Sera Jey Datsan (Tib. *se rwa rje grwa tshang*) monastic school in Tibet and also the culture and traditions of his homeland. He became the first Khamba of this temple and gave its name Dechinrawjailin (Tib. *bde chen rab rgyas gling*). *Tsam* Dance ceremony started in the year of the Fire Mouse (1876). Dashchoiling (Tib. *bkra shis chos gling*) monastery of Khowd River was branched from the monastery in 1879.

<sup>439</sup> Tale of Galt Daaga. An ironsmith loaded a bag of charcoal on his 2 years old horse. While he was riding the horse, he was smoking his cigar but he dropped a tiny ember from his cigar into the bag. It burned the bag and the horse bucked. A man saw the horse was bucking and he wrongly heard that "the fire on the horse" to "war is raging". This echoed immediately at the centre and many people fled from the area. See in detail: Барцых, X. Улаангомын хүрээ Дэчэнраврайлин хийд 5.

<sup>440</sup> Bogd Ereen Khawirga is land in the north of Tenger Mountain and it is now in Xingjian province, China.

<sup>441</sup> Luwsannamkhai, well-known by Father Lama, is the first abbot and founder of Gomiin Khüree monastery.

Also, Dechenchoinkhorling or Choir Datsan, Evam Choinkhor Dechendarjaaling (Tib. *e bam chos 'khor bde chen gling*) or Dūinkhor Datsan (Tib. *dus 'khor grwa tshang*) temple in 1910, Sangaadarjailing (Tib. *sangs rgyas dar rgyas gling*) or Jūd Datsan in 1918, Khüregshambaling (Tib. *hu reg sham pa gling*) or Mamba Datsan (Tib. *sman pa grwa tshang*)<sup>442</sup> temple in 1920, Gemchilchoiling (Tib. *dga' khyil chos gling*) or Janraiseg Datsan (Tib. *spyān ras gzigs grwa tshang*)<sup>443</sup> temple, Sanchigdejibichilshadiwlin (Tib. *sangs mchog bde bskyed dpe khyil bshad sgrub gling*) or Laijin<sup>444</sup> temple were built in the monastery.<sup>445</sup>

### **Types of Temples (*datsan* and *dugan*)**

The monastery covers 4000 square meters and there were 8 temples. The temple size was approximately 31m, the size of 2 temples were approx. 21m, the size of 3 temples were approx. 15m, and the sizes of 2 temples were approx 9m. These temples were built from stone and wooden materials and were very beautiful looking. There was a yellow wall around the monastery, four big entrances with field tent on the 4 sides, and 4 stūpas were outside of the four entrances. 6 big wheels of prayer and prostration stage were outside of the west entrance. 4 stone pavements were from the entrances toward main temples. There was a small entrance on the north side of the wall and small drain canal inside of the wall. There was water flowing in the canal during summer.<sup>446</sup> 5 main temples were surrounded by wall, the Tsogchin temple was in the centre, Laijin temple was in the southeast corner, Janraiseg Datsan temple was in the southeast of Tsogchin, Choir Datsan temple was in the east, Dūinkhor Datsan temple was in the west of Choir Datsan temple, Mamba Datsan temple in the west of Dūinkhor Datsan temple. Also, there were Jantsan flags, wheel of prayers, and other more items.

The designs of the most temples were Mongolian and Chinese but Laijing temple was one-storey and hexagon shaped made of bricks in light blue color. Behind the Tsogchin temple, there were of lamas. Kanjur temple was in the middle of the *gers* and the set of the Kanjur brought from Ereen Khawirga was kept in that temple. In front of the south corner, there was a Śrīdevī Sakhius altar and in the west side of the front pavement, there was the Lama Father temple. Also, Khamba Lama's ger was in the east of the small temple.

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<sup>442</sup> *Manba Datsan* (Tib. *sman pa grwa tshang*). Medical monastic school. Its main role, apart from medical studies, are to cure people by means of traditional medicine and to recite texts for a healthy and long life.

<sup>443</sup> *Janraiseg Datsan* (Tib. *spyān ras gzigs grwa tshang*). Many khurals, rituals and retreat such as Nyunnei of Janraiseg were performed in the temple.

<sup>444</sup> *Laijin Datsan*. Luijing of Jod practice was performed in the temple.

<sup>445</sup> Тэрбиш, Л. Ойрадын бурханы шашны товч түүх 322.

<sup>446</sup> Батсүх, Х. Улаангомын хүрээ Дэчэнраврайлин хийд. 8.

The temples were built from wood and clay. Each temple had its own *jas* inside its fences. Also, there was a well, many copper and bronze cauldrons in enormous size, and food place inside the wall. In front of the Tsogchin temple, there were pavilions used for high lamas to watch the *Tsam* Dance ceremony,<sup>447</sup> Ishjamts lama, Darkhan Umzad of Dashchoimbel Datsan monastic school of Gandantegchenlin monastery, said that Gomiin Khüree monastery was very beautiful looking from the distance. He said, “I visited only once the Gomiin Khüree monastery at the beginning of the 1930s. The tops of the temples were shining and it was incredibly beautiful.”<sup>448</sup> Especially, the Tsogchin temple was very elegant looking, the carved dragons on four columns covered with fur of an otter, beaver, and sable next to the entrance. When someone entered and exited through the gate, the eyes of the dragons seemed to be moving. During the winter, the frost on hairs of the dragon made it look like being alive.

This monastery existed for 184 years and 25 abbots<sup>449</sup> including the founder of the temple led the monastery, since Lama Luwsannamkhai established this temple until the monastery was destroyed in 1938. Also, there were *tsorj* lamas and each temple had a Khamba Lama. The Khamba of a temple became finally the Khamba of the main Tsogchin temple.

### **Daily recitations, rituals, training and offerings**

Tsogchin temple did not follow very strict regulations but they had their own long traditions for their *khurals*, ceremony and rituals. For example, they had a Great Prayer ceremony (*Ikh yerööl*) for Lunar New Year for 3 times daily from the 1<sup>st</sup> day to 16<sup>th</sup> of the first month of the spring and they had *Maidar ergekhe* ceremony on the last day of this traditional schedule. They had *Tsam* Dance ceremony on 29<sup>th</sup> of the last month of summer and winters every year. *Maanii* (Tib. *ma n.i*)<sup>450</sup> *khural* and Migdzemiin *khural* continued for almost a month during the middle month of summer every year. Gomchod *khural* ceremony started from the 21<sup>st</sup> and Güüderiin *khural* starts from the 24<sup>th</sup> of the last month of winter. Those *khurals* were organized 5 times daily. They were having the Tsogchin *khural* every day.

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<sup>447</sup> The information was recorded from Da Lama Chimeddorj, Dörwöd ethnic group, at Dechinrawjailing monastery, Ulaangom sum in Uvs province on July 12, 2016.

<sup>448</sup> The information was recorded from Darkhan Umzad Ishjamts lama in Dashchoimbel Datsan monastic school of Gandantegchenling monastery on May 23, 2014.

<sup>449</sup> Батсүх, Х. Улаангомын хүрээ Дэчэнраврайлин хийд 13.

<sup>450</sup> *Maanii khural* (Tib. *ma n.i sgrub*). Name of a *khural* dedicated to Avalokiteśvara.

Choir Datsan temple had *Sera igchaa* (Tib. *se rwa'i yig cha*)<sup>451</sup> and they were awarding Gabj degree. Many famous and highly educated lamas graduated from this monastery. One of them was Angi Sodow who was well-recognized in Tibet and Khalkha. Many people knew him by the name of Ööld Sodow. The highest number of lamas awarded the Geshe degree were from Ongiin Khoshuu in Dörwöd Ünen Dzorigt Khan Province. The reason why this khoshuu was called by this name: more lamas from this khoshuu were awarded Geshe degree in a year.

Gabj Chültem-Günchin was sent to Mamba Datsan in Yaruugiin Khüree (Tib. *bkra shis phun tshogs gling*)<sup>452</sup> monastery for 1 year to study the training of *Maaramba* (Tib. *sman rams pa*).<sup>453</sup> He came back from the training in Mamba Datsan of Yaruugiin Khüree monastery in spring of the year of the Hen. In autumn of the same year, he started Khüregshamballing (Tib. *hu reg sham pa gling*) Maaramba training course according to the training method and curriculum of Mamba Datsan temple. Even though they didn't have the Maaramba training every year, they decided to train 3 lamas for this Maaramba course.

Evam Choinkhor Dechendarjaaling or Düinkhor Datsan temple had Düinkhor khural, *Günreg* (Tib. *kun rig*)<sup>454</sup> *Nama Onjin* (?) khurals every year. They made *Dültsen* (Tib. *rdul tshon*)<sup>455</sup> every year. The preparation of *Tsam* Dance was performed in the Düinkhor Datsan.

Sangaadarjaalin or Jüd Datsan temple had training courses for *Agramba* (Tib. *sngags rams pa*) degree. Gomiin Khüree monastery had Yar Khailan ritual at Moust hillock of Kharkhiraa River and during the summer break at Khökh Lake, they were having Kanjur and *Tsagaan shükhert* (Tib. *gdugs dkar*, Skr. *Sitātapatrā*)<sup>456</sup> khural. One of the most famous events of Gomiin Khüree monastery was the going to fly Maani blessing pills. When they make the blessing pills, they used water which Sanjaa Odsüren used for washing his teeth to make *balin* (Tib. *gtor ma*)<sup>457</sup> offering cakes. They used red colour for Maani blessing pills, and yellow

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<sup>451</sup> *Sera igchaa* (Tib. *se rwa'i yig cha*). Monastic handbook or philosophical handbook used in Sera Jey monastic school and Sera May monastic school of Sera monastery and in other Tibetan and Mongolian monasteries.

<sup>452</sup> Yaruugiin Khüree monastery (Tib. *bkra shis phun tshogs*). It was located in Aldar Khan sum in Dzawkhan province.

<sup>453</sup> *Maaramba* (Tib. *sman rams pa*). Physician, professor in medical science; academic rank which can be obtained in a medical monastic school.

<sup>454</sup> *Günreg* (Tib. *kun rig*). Secret tantric khural for meditating on the 35 Buddhas.

<sup>455</sup> *Dültsen* (Tib. *rdul tshon*). Kālacakra khural using colored sand maṇḍala of the realms of Buddhas.

<sup>456</sup> *Tsagaan shükhertiin khural* (Skr. *Sitātapatra*, Tib. *gdugs dkar*). The female bodhisattva; 'Goddess with the White Parasol' protecting against obstacles.

<sup>457</sup> *Balin* (Tib. *gtor ma*). Sacrificial offering cake, the term is derived from the Sanskrit word bali.

colour for Migzem blessing pills. During the 5 days, they had *Maaniin büteel* (Tib. *ma n.i sgrub*).<sup>458</sup> and they were making the blessing pills flying.

They had an offering ritual for Chandman' Mountain. Also, Khar Uul Mountain (Mo. *qar-a ayula*, Khal. *xar uul*) in the south of the monastery was given the name Uwsh Yellow. They had the ritual for this mountain too. On the peak of this mountain, they had a ritual for the sacred heap of stones for the surrounding higher lands and mountains.

### **Situation Inside and Outside of the Monastery Jas**

Many people lived around the monastery and small Russian and Chinese markets were doing business. Also, there was an administration of Zorigt Khanii khoshuu in Dörwöd Ünen Dzorigt Khan Province. There were 54 jas and the total amount of the treasure was 10,360 in 1932 and 3,591 livestock was transferred to the community. These jas paid the official tax of 107,752 tögrögs (currency of Mongolia), army tax 12,140 tögrögs and total was 119,892 tögrögs were paid for the tax as of January 1, 1932.<sup>459</sup>

### **Monks community**

There were 1,921 lamas as of 1929 and this became 765 in 1929–1932. Of a result of the new reform policy, 123 people became lamas again. The lamas with Geshe and higher degree were 107, other lamas were 1,164. Up to 18 years old were 71, ages between 18 and 40 years old were 797, older than 40 years old were 403. 343 lamas were living in the countryside with their own property. Lamas with 20–50 percent wealth were 392, lamas with up 20 percent were 536.<sup>460</sup> At the end of 1938, because of the political repression, most of the lamas were repressed and many temples and monasteries were destroyed. The lamas dispersed from their monasteries and became laypeople. /Figure № 5/.

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<sup>458</sup> *Maaniin büteel* (Tib. *ma n.i sgrub*). A ceremony dedicated to Avalokiteśvara; reciting his magic formula many times.

<sup>459</sup> Думбарай, А. *Увс аймгийн хүрээ хийд ба түүний лам нарын хувь заяа* 6.

<sup>460</sup> Батсүх, Х. *Улаангомын хүрээ Дэчэнравжайлин хийд* 11.



On the basis of field records: 2016, 2017, Mongolia, Uvs province, Türgen sum.

GPS readings: North 49° 54' East 091° 24'

### **Tögs Buyantiin Khüree Monastery**

(Mo. *tegüs buyan-tu-yin küriy-e*, Tib. *bkra shis byung gnas gling*)

#### **Brief History**

The first monastery was established by Dörwöd Dalai Khan and Tsoros taij Tseren Tasilhunpo monastery according to the tradition of Jüd Datsan and started their first teaching with 7 lamas and they gave the name Rashjunailin (Tib. *bkra shis byung gnas gling*) in a year of the Wooden Snake in the 12<sup>th</sup> sexagenary cycle (1725). Until the year of the Wooden Rabbit in the 15<sup>th</sup> sexagenary cycle (1879), the monastery was mobile moving seasonally.

Dörwöd Dalai Khan Galsanjamts, other royals and lamas decided to settle the monastery and they started the construction of the temple at Tögs Buyant Khan Mountain (Mo. *tegüs buyan-tu ayula*, Khal. *tögs buyant uul*)<sup>461</sup> in Dörwöd Dalai Khan Province in the year of the iron dragon (1880). Moreover, the 8<sup>th</sup> Jebtsundamba khutugtu Agvaanchoijivanchugperenlaijamts (1869–1924) awarded the honorary title Buyan Badruulagch in the 8<sup>th</sup> year of the Bogd Khanate of Mongolia (1908) to this monastery.

#### **Types of Temples (*datsan* and *dugan*)**

This monastery contained "Rashsamdan", "Dechensamdling", "Rachid", "Sandui" 4 Datsans monastic schools, 6 temples and 13 jas.<sup>462</sup> The approximate size of one temple was 18m, the other 5 were approximately from 3m to 15m. The training system in the monastery was the same as in other monasteries. The covered area was about 3,500 meters and they had *Tsam* dance, *Maidar ergek* ceremony. This was one big religious center in Dörwöd Dalai Khan Province. There was another temple Yarnai and a well in a distance of 300 meters at the Hill of

<sup>461</sup> Tögs Buyant Khan mountain. It is in Türgen sum in Uvs province now.

<sup>462</sup> Тэрбиш, Л. Ойрадын бурханы шашны товч түүх 178.

Yarnai Mountain (Mo. *yarnai ayula-yin öbör*, Khal. *yarnai uuliin öwör*) in the west of the monastery.

### **Daily Recitations, Rituals, Training and Offerings**

This monastery had the *Maidar ergekhe* ceremony in July every year and when it was drizzling rain during the ceremony, local people thought that it was an auspicious sign and they liked to call it *Maidariin khur* (Maitreya drizzle). Even though they had *Tsam* Dance ritual, it is still not clear how many masks were used in the ceremony. Materials about their daily recitations and *khural* were not enough. After lamas riding white horses came to Makhardag Cairn (Mo. *maqarday obuḡa*, Khal. *maxardag owoo*), sacred heap of the main ritual, and having to the sacred heap, they were holding special Naadam ceremony. Also, small family groups were organizing a special ritual to small sacred heaps. For instance, Gulgud and Targad groups had a ritual at Shaazgai Cairn (Mo. *ṣaḡajayai obuḡa*, Khal. *ṣaajgain owoo*), Zasguud people had a ritual at Owoon Us Cairn (Mo. *obuḡan usun obuḡa*, Khal. *owoon usan owoo*). Lawda Cairn (Khal. *lavdain owoo*) in Jevet land was also celebrated by certain people.

Türgen River originated from Deglii Mountain (Mo. *degelei ayula*, Khal. *deglii uul*) flows in the south of the monastery. Jivert River flows in the west of the temple. The surrounding area of the temple has mountains with rivers.

### **Situation Inside and Outside of the Monastery Jas**

There was no surrounding wall outside of the monastery but local people call small remains "San wall". S. Magsar mentioned "These remains are not for the wall of the monastery but the remains of the wall for livestock and it was built by local people as offerings".<sup>463</sup> Dörwöd Dalai Khan and his administration office were next to the Monastery. Dörwöd lamas from Sagil, Türgen, Khowd, Bökhmörön in Uws Province and Tsagaannuur (Mo. *čayan nayur*, Khal. *cagaannuur*), Nagoonuur in Bayan-Ölgii Province were staying in this monastery. It is noticeable from the remains that the lamas were living in *gers*. Also, the lay people lived around the monastery. Elderly people say that while some of the laypeople herded the livestock, some others were beggars. Therefore, this monastery was not only for lamas but it was an important place for many lay people, too. M. Magsar said, Tsagaadain market was next to the monastery and silver coins were used. The lamas of the monastery threw their garbage 500 meters distance in the north and it is still obvious by white fossils. The monastery had 13 jas. Because of the

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<sup>463</sup> The information was recorded from S. Magsar, Dörwöd ethnic group, Türgen sum in Uws Province. His father Sempel was studying at the monastery until 1924.

leftist deviation<sup>464</sup> and community service, they gave half of their livestock to the community. They were paying high tax of jas and army tax. They lost their financial competence in the middle of the 1930s. Moreover, because of the uprising against the politics of the 1930s at the monastery, they lost their reputation among the people.

### **Monk Community**

There were 1,150 lamas in 1929 and this number was reduced sharply because 690 lamas became laypeople until 1932. Geshe and higher degree holders were 13, 14–40 years old were 311, older than 40 years old was 146. The total number was 470 and most of the lamas lived in the monastery. Many well-recognized lamas belonged to this monastery. One of them was Gaadan (1923–2007), Khamba Lama of the Gandantegchenling Monastery, for more than 10 years. This monastery had woodblock printing and they were producing paper.

In the late 1930s, there were quarrels among the lamas in the monastery and it was organized in political reasons from outside. 247 lamas were arrested because of the uprising, 40 of them were killed and many others were sentenced to jail for 1–10 years. Some of them had probation. Choinzin Khamba passed away in jail.<sup>465</sup> /Figure № 6/.

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<sup>464</sup> The leftist deviation. At the end of the 1920s and the beginning of the 1930s, some politicians were having reform toward left policy. This period is called leftist deviation.

<sup>465</sup> Думбарай, А. *Увс аймгийн хүрээ хийд ба түүний лам нарын хувь заяа* 8.





On the basis of field records: 2016, 2017, Mongolia, Uvs province, Ömnögovi' sum.

GPS readings: North 49° 06' East 91° 43'

### **Namiriin Khüree Monastery**

(Mo. *namir-un küriy-e*, Tib. *dam chos rin chen 'dod dgu gling*)

#### **Brief History**

Since Dörwöd people came to the current land, they were moving along Yol Hill (Mo. *yolu-yin öbör*, Khal. *yoliin övör*), Orlogo River (Mo. *orulya a yool*, Khal. *orlogo gol*), Namir River (Mo. *namir yool*, Khal. *namir gol*), Uliastai Hill (Mo. *uliyasutai-yin sili*, Khal. *uliastain šil*) and forth for 117 years according to the four seasons: they were setting their praying altar in the *ger*. Their daily practice, teachings and khurals were mobile. Once, they decided to build their monastery and they were looking for the right place for their monastery.

Surrounded by flexible woods

With eight Namsrai sakhuis (Skr. *Vaiśravaṇa*, Tib. *rnam thos sras*)

Happiness for lifetime

On the west bank of Namir River.

They decided to build their first temple on the west bank of Namir River because this area had many auspicious signs for building a temple. The East Peak of Yol Mountain (Mo. *yolu ayula*, Khal. *yol uul*), in the north of the origin of Orlogo River (Mo. *orulya-a yool*, Khal. *orlogo gol*), was called Cauldron of Demon and they believed that this mountain was for the spiritual strength of men. The appearance of the mountain is like a bull placing his face to the north. West of the land, Altan Khökhii, the south peak of Uliastain Mountain (Mo. *uliyasutai ayula*, Khal. *uliastai uul*), looks like a bull of Yak sanding his face to the south. Khar Lake (Mo. *qar-a nayur*, Khal. *xar nuur*) or Ölgii Lake is between these two mountains. There are Yavar mining, Suuj Salt (Mo. *següji elesü*, Khal. *süüj els*), Burgastai gold mining in the east. Because of the auspicious songs, this land was chosen to build the temple.<sup>466</sup>

<sup>466</sup> Дархан, Б. *Намирын хүрээ* 5.

The initiator and benefactor Dörwöd Dzorigt Khan started the construction of the Tsogchin temple in Bishrelt Wangiin khoshuu Dörwöd Ünen Dzorigt Khan Province's in the year of the Fire Mouse in the 15<sup>th</sup> sexagenary cycle (1876) and this was the first temple of Namiriin Khüree monastery. Since the first temple was built, this monastery migrated a few times until the year of the Wooden Dragon in the 15<sup>th</sup> sexagenary cycle (1904). In this year, they settled the monastery permanently in the land of today's centre of Ömnögow' sum. Since that it became expanded and an extensive monastery covering the area of 2000 square meters. Lama Z. Baast. said, Our monastery was called Bishrelt Wangiin Khüree Monastery and it had about 1300 lamas in 1836. My teacher said that they were throwing silver cup to find the right place. This location of the Namiriin Khüree monastery is the last location which the silver cup stood upright. There is a mountain called Tuulain Khar (Mo. *taulai-yin qar-a*, Khal. *tuulain xar*) with the shape of the demon. To stop the demon of the mountain, our monastery stayed in this location. There is also Ulaan Shanaa Mountain (Mo. *ulaan šana ayula*, Khal. *ulaan šanaa uul*) nearby. This mountain forms a hero. This hero subjugated the demon. This is one version of the tale of how the land of the monastery was chosen. Another version is that there were 8 astrologers. When 2 of them passed away, they buried their body on top of this black mountain. This subjugated the demon.<sup>467</sup> What he said was not the same with some research materials of the origin of the temple.

### **Types of Temples (*datsan* and *dugan*)**

There were 3 temples: Tsogchin, Choir Datsan, Jüd Datsan, and their sizes were 6–18m. By 1910, this monastery had 4 temples, 7 jas and there were 256 lamas in the monastery.<sup>468</sup> It had 5 main tutelary deities Śrīdevī, Mahākāla (Tib. *mgon po*), Dharmarāja (Tib. *dam can chos rgyal*), Vaiśravaṇa (Tib. *rnam thos sras*), Vajrabhairava (Tib. *'jigs byed*).

The Tsogchin temple was built by the leading of Dörwöd Dalai Khan Galsannamjil in the year of the Fire Mouse in the 15<sup>th</sup> sexagenary cycle (1900). The Choir temple was built by the initiative of Geshe Chültemzunrai of the Ööld Üizan Dzasgiin khoshuu in Dörwöd Ünen Dzorigt Khan Province in fall of the year of the Wooden Dragon (1904). Jüd Datsan temple was built by the leading of Gabj Chültengünchen from Gomiin Khüree monastery.<sup>469</sup>

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<sup>467</sup> The information was recorded from N. Baast, Dörwöd ethnic group, in Ömnögow' sum in Uws Province on August 12, 2017.

<sup>468</sup> Тэрбиш, Л. Ойрадын бурханы шашины товч түүх 324.

<sup>469</sup> Тэрбиш, Л. Ойрадын бурханы шашины товч түүх 323–324.

About the structure of the monastery, Z. Baast said “Our Monastery was called The Great temple of the Dörwöds. There were 8 Jüd Datsan temples, 2 Tsogchin temples, 1 Janraisig Datsan temple. Janraisig temple was in the middle, 2 Tsogchin temple were of both sides of the Janraisig Datsan temple, and Jüd Datsan temples were surrounding the outside of these three. Its main tutelary deity was Maitreya and its main Sakhius was Mahākāla. The Tsogchin temple had 32 types of khurals.<sup>470</sup> What he said about the structure of the monastery has not matched with the field research. Jüd Datsan and Tsogchin temples were one for each but what Z. Baast lama said was interesting.

### **Daily Recitations, Rituals, Training and Offerings**

Tsogchin temple had 2 khurals daily. Also, Maani, Kanjur and Khajod khurals were 5 days for each, 45 days for Khailan, 9 days for Güder, 15 days for Great Prayer ceremony (*Ikh yerööl*) for Lunar New Year from the first to the 15<sup>th</sup> of the first month of spring. Choir temple was built by benefactor Yanjiw, a wealthy man from the Jonong Wangiin Khoshuu in Dörwöd Dalai Khan Province, *Choijing khural* lasted for 190 days in a year. They had *Gonir Jashaa* ceremony recitations permanently.<sup>471</sup> Jüd Datsan temple had Jüd khural for 50 days in a year. They had the *Maidar ergekh* ceremony on the 16<sup>th</sup> of the first month of the spring and all people of the khoshuu circled the monastery during the ceremony. They had *Tsam* Dance ceremony too. In spring, they loaded all Kanjur and Tanjur sūtras on 9 white camels and the caravan circled around the border of the province.

The monastery had a khural called Shalmiin Khoo for the Red mountain. The mountain has the shape of the bull. Also, they have khural for "Altan Khökhii" mountain and this has a shape of the bull of yak. Only lamas had khural for Ulaan Shanaa Mountain on the 3<sup>rd</sup> day of the first month of the summer. Khar-Us Lake is near the current Ömnögow’ sum and because the shape of the lake is a paunch piled with milk butter, it was also called Toson Lake. The first astrologer said that someone living near this paunch with butter shape lake will not be starving.<sup>472</sup>

### **Situation Inside and Outside of the Monastery Jas**

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<sup>470</sup> The information was recorded from an elderly person N. Baast, Dörwöd ethnic group, Ömnögow’ sum, Uws province on August 12, 2017. He is abbot of the re-constructed temple.

<sup>471</sup> Думбарай, А. Увс аймгийн хүрээ хийд ба түүний лам нарын хувь заяа 19.

<sup>472</sup> The information was recorded from an elderly person N. Baast, Dörwöd ethnic group, in Ömnögow’ sum, Uws province on August 16, 2017.

Many poor, ordinary people lived around the monastery and they ate offering cakes called *Lhagdar*, which was used in the daily khurals and rituals. Also, there was a white mouth dog called Gombo Sakhius dog (dog of Mahākāla) and he ate the Lhagdar every day. Many poor lay people gained their daily lunch from this monastery.

Information about the *jas* of the monastery was not available. However, B. Baast said “In the 1930s, the monastery had 1,600 livestock but just like other monasteries, they gave their livestock to communities and they paid high military tax and treasury tax. Eventually, they lost all their financial sources.”

### **Monk Community**

There were about 300 lamas in the monastery in 1929 and due to the leftist deviation of more than 20 lamas became laypeople. 83 lamas were holding Gabj and higher degrees, 148 lamas below (Gabj degree), and the total number of lamas became 231 in 1932. 36 lamas were younger than 18 years old, 122 lamas were between 18 and 40, 73 lamas were older than 40 years.<sup>473</sup>

Most of the lamas in the monastery were Dörwöds and they stayed for the winter and summer but they had a seasonal break in spring and fall. The lamas lived in *gers* and houses. These houses had many tiny windows called Windows of Enlightenment. The old monastery had a well and its remains are clear on the west side. /Figure № 7/.

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<sup>473</sup> Думбарай, А. Увс аймгийн хүрээ хийд ба түүний лам нарын хувь заяа 19.



On the basis of field records: 2016, 2017, Mongolia, Uvs province, Ömnögovi' sum.

GPS readings: North 48° 55' East 91° 15'

### **Shar Tsökhen Khüree Monastery**

(Mo. *šir-a čöke-yin küriye*, Tib. *bkra shis chos gling*)

#### **Brief History**

In the south of Shajinbadrakh Mountain and on the east bank of Khowd River, in Bishrelt Wangiin khoshuu in Dörwöd Ünen Dзоригт Khan Province, currently Ömnögovi' sum in Uvs Province, a Tangud khutugtu came from the Gomiin Khüree monastery and established Rashchoilin (Tib. *bkra shis chos gling*) temple in the year of the Earth Rabbit of the 15<sup>th</sup> sexagenary cycle (1879). This was the start of the Shar Tsökhen Khüree monastery. The above mentioned Tangud khutugtu was actually Luwsan-Lundegjamts and he resided in the Gomiin Khüree monastery at the end of the 1800s. This lama was living in Beijing, China, Inner Mongolia, Ded-Ude and Chit in Buriyat, Russia and eventually he stayed among the Dörwöds.<sup>474</sup> This monastery was named by the name of the land. Also, this monastery was known by the name Munjigiin Ulaan Khüree monastery.

#### **Types of Temples (*datsan* and *dugan*)**

The main sakhius was Śrīdevī, and their khural was organized according to *Jayag* (Tib. *bca' yig*) and regulations of Gomiin Khüree monastery. Choir Datsan, named Gandanduisumjadawdarjailin (Tib. *dga' ldan dus gsum bshad sgrub dar rgyas gling*), temple for Buddhist philosophical studies was established by Angi Sodow on the 16<sup>th</sup> of the first month of fall in the year of the Fire Monkey in the 15<sup>th</sup> sexagenary cycle (1896). The Jüd Datsan temple, named Sanagchoinkhordarjaaling (Tib. *gsang sngags chos 'khor dar rgyas gling*), was founded by the initiative of Gawaantogmid, Chültemdagdan in the year of the Iron Ox in the 15<sup>th</sup> sexagenary cycle (1901). This monastery included Tsogchin temple, Jüd Datsan, Choir

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<sup>474</sup> Грумм-Гржимайло, Григорий Е. *Западная Монголия И Урианхайский край*. Том III. Ленинград, 1926, 222.

Datsan and Demchog temple, 4 main temples, 8 jas and more than 300 lamas. The area of the monastery covered 2,500 meters.<sup>475</sup> The sizes of the temples were between 6 and 12 meters. During the summer, they were temporarily relocating to Bor Khag, and Nagoon, Tsegeen (Mo. *čegen*, Khal. *čegeen*) at the begging of the Namir River according to the local people's need and they used cotton tents as temples. The monastery was mobilized but also the administration units of the Bishrelt Wangiin Khoshuu, Dörwöd Ünen Dzorigt Khan Province had seasonal moves. The main reason for the movement was the hot summer and mosquitoes on the bank of Khowd River.

### **Daily Recitations, Rituals, Training and Offerings**

Because it was branched from Gomiin Khüree monastery, their daily khurals, recitations and rituals were the same as in Gomiin Khüree monastery. The Choir temple of the monastery had khurals for 15 days in the middle month of spring, for 30 days in the last month of the spring, for 20 days in the first month of the summer, for 15 days in the first month of the winter, for 30 days in the last month of the winter and they had total 8 khurals in a year.

The Jüd temple had khurals for 5 days in the first month of spring, 14 days in the middle month of spring, 5 days in the last month of spring, 5 days in the middle month of summer, 5 days in the last month of summer, 8 days in the first month of fall, 4 days in the last month of fall, 4 days in the first month of winter, 6 days in the middle month of winter, 4 days in the last month of winter.<sup>476</sup>

### **Situation Inside and Outside of the Monastery Jas**

Next to Shar Tsökhen Khüree monastery, there were the administration of the Khowd sum in Uws Province, and other state organizations such as hand manufacture, a primary school, a hospital, a veterinary hospital were founded later. In other words, the buildings of the monastery were used for these offices. Even though there is news that they had 8 jas, it was unclear what kinds of jas they had. They had *Kanjur jas* (Tib. *bka' 'gyur gyi spyi gsog*)<sup>477</sup> but due to the leftist deviation, half of their assets were given to high taxes.

### **Monk Community**

By 1929, there were 326 lamas and during the leftist deviation, many lamas became laypeople. 7 lamas were up to 18 years old, 155 lamas were between 18–40 years old, 124 lamas were older than 40 years old and the total number became 286 in 1932. About 40 lamas lived in the

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<sup>475</sup> Тэрбиш, Л. Ойрадын бурханы шашны товч түүх 325.

<sup>476</sup> Тэрбиш, Л. Ойрадын бурханы шашны товч түүх 324.

<sup>477</sup> *Kanjur jas* (Tib. *bka' 'gyur gyi spyi gsog*). Unit supporting the recitation of Kanjur.

countryside out of this number. 43 lamas were Gabj and higher degree holders and 283 lamas less than.<sup>478</sup>

Also, this monastery was known as Munjigiin Ulaan monastery because Dambiijantsan (1862–1922),<sup>479</sup> well-known as Ja Lam was staying in the monastery. Because Dambiijantsan scared the royal people of the Bayads and Dörwöd Ünen Dzorigt Khan gave this monastery with 200 households to him as gift. From 1911–1913, he stayed in the monastery and his purpose was to administer all the monasteries and temples of the Dörwöd and Bayad lands from there. Therefore, he sent his disciples to other monasteries to bring many lamas to the temple, and built more temples.<sup>480</sup> Dambiijantsan created his own khoshuu on the bank of Khowd River in 1912. He moved all his disciples there and relocated it in 1913. The 8<sup>th</sup> Bogd Jebtsundamba khutugtu awarded Nomun Khan (king of dharma) title to him in September 1913 with a silver seal, an order of the title “Nomun Khan” written on yellow silk. The big celebration of the award was organized in this monastery. A. B. Бурдуков wrote “The small, quiet Munjigiin Khüree monastery became a very crowded place.”<sup>481</sup>

Ööld Sodow, mentioned above, studied in the Dashchoimbel Datsan monastic school of Gandantegchenlin monastery Buddhist philosophy and he was one of the well-educated Ööld lamas.

As studied by Gombojaw, the former abbot of the Gandentegchenlin Monastery, Ööld Sodow lama wrote one volume of Junbrai in the Buddhist philosophy in the Tibetan language. At the beginning of 1905, the 13<sup>th</sup> Dalai Lama Thubten Gyatso (Tib. *tub bstan rgya mtsho*, 1876–1933)<sup>482</sup> with his fellow Lharamba visited Gungaacholing Datsan monastic school and Dashchoimpel Datsan monastic school of Gandantegchenlin monastery and they held a debate with well-educated Mongolian lamas in Buddhist philosophy. Angi Shagdar, Zawa Damdin of Toimsamling aimag, Ööld Sodow, Borjigon Jamts were applauded by the Dalai Lama because of their profound knowledge.

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<sup>478</sup> Думбарай, А. *Увс аймгийн хүрээ хийд ба түүний лам нарын хувь заяа* 17.

<sup>479</sup> Dambiijantsan (1862–1922). Dambiijantsan or Ja Lama is special person and he played an important role in Northwestern Mongolia at the beginning of the 20<sup>th</sup> century. He was opposing Qing dynasty and he participated the release of Khowd province and he was one of the main leader of this event.

<sup>480</sup> Думбарай, А. *Увс аймгийн хүрээ хийд ба түүний лам нарын хувь заяа* 17.

<sup>481</sup> Бурдуков, А. Я. *Хуучин ба шинэ монголд* 68.

<sup>482</sup> The Thirteenth Dalai Lama Thubten Gyatso (Tib. *thub bstan rgya mtsho*). He was born in Tibet in 1876. He was announced as the reincarnation of the 12<sup>th</sup> Dalai Lama in 1878. He was a political and religious leader of Tibet.

In 1920, when Luwsanchoyan khutugtu, also known as the Fat Lharamba, was travelling in Mongolia, he went to Western Mongolia only to meet the Ööld Sadow Lama. All this information shows us how well educated this lama was. /Figure № 8/.



### 3.3. Ööld Ethnic Group

In order to write about the temples of Ööld people, I will briefly introduce the Ööld ethnic group. J. Tseween remarked about the origin of the Öölds “The origin of the Ööld people is the same as the Khorai and Buryat people. Barga Baatar had Khoridai, Buriadai and Elgüütei 3 sons. Because Elgüütei liked fighting, he went to the West. Elgüütei's people became known as Öölds”.<sup>483</sup>

In historical materials of the Oirats, a grandson of Esen khan and Khamag taij separated some people from the Tsoros ethnic group and gave the name Ööld to these people at the end of the 1480s.<sup>484</sup> Thus they formed one province of the tribes of the Oirats. Because of an argument for their people and authority, a fight erupted between the Ööld and Tsoros people in the mid-1490s. Turfan Uighurs tried to use this argument and attacked the Öölds at the beginning of the 16<sup>th</sup> century. Most of the Ööld people moved to the West. As the Ööld was one of the biggest ethnic groups of the Oirats, sometimes Oirats were called Öölds. J. Tseween wrote “Ööld was one of main ethnic groups of the Mongols and it was a member and main power of the Four Oirats. Ööld is the name of a big ethnic group and Oirat is the name of the state of a community. Ööld was the leading tribe of the community and this word is used in many historical materials as well as in regular usage for the name of the community. Ööld or Oirat were interchangeably used for the community name.”<sup>485</sup>

In the registration file of Khowd, “Ööld capitulated in the 40<sup>th</sup> year of Kangxi Emperor (1701) and they resided in the land of Khalkha. In the 29<sup>th</sup> year of Qianlong Emperor (1764), they moved to Khowd”.<sup>486</sup> This is only about Ööld people capitulated the Qing Empire and resided in the land of Khowd. Today, in addition to Ööld people in Khowd Province, they live in Arkhangai Province, Ömnögow’ Province, and Khöwsgöl Province in Mongolia. I will write about the Ööld people living in Khowd. After the defeat of Galdan Boshigt Khan, the Qing

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<sup>483</sup> Цэвээн, Ж. Дархад, Дөрвөд, Хөвсгөл нуурын Урианхай, Хотон, Баяд, Өөлд, Мянгад, Захчин, Торгууд, Хошууд, Цахар, Дарьганга, Алтайн урианхай, Хасаг, Хамниган нарын гарал үндэс, байдлын товч өгүүлэл 76–77.

<sup>484</sup> Очир, А. *Монголын ойрадуудын түүхийн товчоон* 39.

<sup>485</sup> Цэвээн, Ж. Дархад, Дөрвөд, Хөвсгөл нуурын Урианхай, Хотон, Баяд, Өөлд, Мянгад, Захчин, Торгууд, Хошууд, Цахар, Дарьганга, Алтайн урианхай, Хасаг, Хамниган нарын гарал үндэс, байдлын товч өгүүлэл 76–77.

<sup>486</sup> *Ховдын засгийн хэргийн бүгд цэсийн оршил*. 1799. ГБС. УТНС.

administration divided them into 3 khoshuus under Rawdan<sup>487</sup> and Danjila<sup>488</sup> and let them stay in the land of Khalkha. In 1730, they moved them to the area near to the a river and after they defeated the Dzungar Empire, they moved back to the land of the Khalkha. Ööld people were given to the control of Sain Noyon Khan Province of the Khalkhas in 1761. The khoshuu under the administration of Rawdan's second son Sewdenbanbuu and his descendants was called South khoshuu of the Öölds during the period of the Qing dynasty. This khoshuu was called "Bishrelt zasag" during the Bogd Khanate and currently the entire area of Ölziit sum in Arkhangai Province and some parts around Ögii Lake belonged to this khoshuu. The khoshuu under the administration of Danjila's and his descendants was called Ööld Beisiin Khoshuu, and during the period of the Bogd Khanate, this was called Sүjigt Dzasag khoshuu.<sup>489</sup>

Ööld people currently living in Erdenebüren sum in Khowd Province were the service people of Galdan Boshigt Khan as well as the Ööld people living Arkhangai Province. They separated from the 2 khoshuus, and followed Dambii гүн and eventually reached the area of Khowd River in the south of Tsambagaraw Mountain. The leader of these people, Dambii was punished for his wrongdoing by the Qing dynasty administration and his title was removed. Ööld people who moved to the Khowd area were organized into one khoshuu and they were controlled by the Qing administration in Khowd Province.<sup>490</sup> Ööld people in Khowd were not administered by a noyon or his descendants but by an appointee chosen by the Qing administration. There is a proverb of the Öölds "We don't follow the descendants but the smoke of the chosen one" and this proverb may be related to this system.

There were 1 dzalan dzangi, 2 sum dzangi, 231 families with army people in Ööld khoshuu at the end of the 18<sup>th</sup> century and the structure of the management had not changed until the beginning of the 20<sup>th</sup> century.<sup>491</sup> In 1912, when Lamjaw, leader of the Ööld khoshuu, sent their request to follow the Bogt Khanate of Mongolia, he was appointed as a leader of this

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<sup>487</sup> Rawdan. The second son Danzan Khoshuuch of Mergen Daichin, son of a younger brother of Erdeni Batur Khuntaij who was the father of Galdan boshigt Khan.

<sup>488</sup> Danjila. He was the first noyon who was leading the Ööld khoshuu from 1697–1708 and son of Onchon taij, a younger brother of Galdan Boshigt Khan.

<sup>489</sup> Очир, А. *Монголын ойрадуудын түүхийн товчоон* 40.

<sup>490</sup> Цэрэл, Б. *Дөрвөн ойрад ба ойрадын холбоонд багтах үндэстэн ястнуудын угсаа түүхийн зарим асуудал* 125.

<sup>491</sup> Дисан, Т. Өөлд. Эрхэлсэн С. Бадамхатан. Г. Цэрэнханд. *Монгол улсын угсаатны зүй. II боть*. Улаанбаатар, Адмон ххк 2012. 108. (The following .. Дисан, Т. Өөлд). [Ethnography of Mongolia Vol II].

khoshuu with his descendants and awarded by an assistant gūn title. The Ööld khoshuu was included in the Dörwöd Ünen Dzorigt Khan Province and its name changed to Üizan Dzasag khoshuu in Dörwöd Ünen Dzorigt Khan Province.<sup>492</sup> They became Erdenebüren sum in Khowd Province in 1931.

### Monasteries of the Öölds

Since they came to the current land, Ööld people in Khowd Province founded Ööldiin Khüree monastery (Mo. *ögeled-ün küriy-e*, Tib. *dga' ldan phun tshogs gling*), Shar Süm monastery (Mo. *ögeled-ün sir-a sūme*). Especially, Ööldiin Shar Süm monastery was different than other old monasteries in Uws and Khowd Provinces as this was the only monastery sponsored by the treasury of the Qing administration. Therefore, many explorers and travellers passed by Western Mongolia surveyed this monastery. There are several research materials about this monastery. For instance, Galdan wrote in detail in his book *Эрдэний эрх*, about the founder of the monastery, how the monastery was built, the number of temples and lamas, etc. Also, Бурдуков, А. В. *Хуучин ба шинэ монголд*, Позднеев, А. М. “Монголия и монголы. Результаты поездки в Монголию в 1892–1893”. A result of the journey to Mongolia in 1892–1893”, Sabirov, P. T, “Буддизм в Монголии на рубеже XX–XXI вв”,<sup>493</sup> Ожередов, Ю. И. К. история храмового комплекса Шар-сум в Западной Монголии,<sup>494</sup> Ринчэн, Б. *Монгол ард улсын угсаатны судлал, хэлний шинжлэлийн атлас*, Гонгор, Д. *Ховдын хураангуй түүх*,<sup>495</sup> Тэрбиш, Л. *Ойрадын бурханы шашины товч түүх*, Цэдэндамба, Б. (эрхэлсэн) *Сүм хийдийн түүхэн товчоон* and there are many study materials available. I conducted field work on the Ööld ethnic group’s monasteries twice in 2016–2017. I visited the old location of monasteries and asked specially prepared questions from the elderly people who knew about these monasteries. I am going to write briefly about these historical sites based on the result of my field research.

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<sup>492</sup> Цэрэл, Б. *Дөрвөн ойрад ба ойрадын холбоонд багтах үндэстэн ястнуудын угсаа түүхийн зарим асуудал* 125.

<sup>493</sup> Сабиров, Р. Т. Буддизм в Монголии на рубеже XX–XXI вв. *Вестник Калмыцкого института гуманитарных исследований РАН*. 2012. № 3. С. 95–100.

<sup>494</sup> Ожередов, Ю. И. К. история храмового комплекса Шар-сум в Западной Монголии. *Мир Евразии*. 2009. № 2 (5). С. 38–49.

<sup>495</sup> Гонгор, Д. *Ховдын хураангуй түүх*. Эрхэлсэн Н. Ишжамц. (BIBLIOTHECA OIRATICA XI). Улаанбаатар, Соёмбо притинг ххк 2008. [Brief History of Khowd].

**The former Shar süm monastery** was located at Khar Tokhoi (Mo. *qar-a toqoi*, Khal. *xar toxoi*) on the north bank of Buyant River (Mo. *buyan-tu yool*, Khal. *buyant gol* in Jargalant sum in Khowd Province. This foundation is about 1 kilometer distance from the centre of Khowd Province and the Buyant River flows to the south of the Monastery. The foundation was well preserved. The foundation of Tsogchin temple, Agwa temple, Tārā temples and the foundation of the wall of fence for lamas' home are kept in good condition. As the administration of Khowd Province protected this land as a heritage site, the state of the land is in good condition. A well used for the monastery is in the southeast about 200m distance and this well was recovered recently. Behind the monastery is Khökh Serkh Mountain (Mo. *köke šerke ayula*, Khal. *xöx serx uul*) and land is stretched to the bank of the river, sand and grasses on the bank of the river. Now, B. Soyol-Erdene (from Ööld ethnic group, a resident of Jargalant sum in Khowd Province, Khamba Lama of reopened Khowd Shar Süm or Tügeemel Amarjuulagch monastery) is a person who is in charge of the temple. B. Rinchen registered this monastery in his list as Ööldiin Shar Süm, ÖöldiinTügeemel Amirjuulagch khiid, at Khowd Khot [Khowd city] in Khowd sum.<sup>496</sup>

**The former Ööldiin Khüree monastery** is at *Ewderkhii*, literally means ruins in English, in Shurag Bag, Erdenebüren sum. Because of the remains of the clay wall, perhaps local people changed the name of the place. However, the name of the land is Khorchin (Mo. *qorčin*, Khal. *xorčin*). In other words, the name of the monastery was forgotten. The location is about 14 km distance from the centre of the sum in the southeast. In the south of this historical land, there is the Khowd River. Khan Khökhii Mountain is in the east, Tarwagatai Mountain (Mo. *tarbay-tai ayula*, Khal. *tarwagatai uul*) stretched in the west and Tsambagaraw Mountain is in the north. This place is a sandy coastal area with the bushes near Khowd River. The remains of the historical site are hardly noticeable. In the small feather-grasses area, there are remains of foundations and remains of the clay wall covering only 32–40m. There are scattered chunks of an iron cauldron, pieces of wood are everywhere. About 10 meters in the east of the remains, there was a well with stone bonding inside but it was buried with sand. In 1970, the remains were in better condition. B. Rinchen registered this monastery in his list as Gandanpuntsagling, Erdenebürengiin Khüree at Khowd Gol [Khowd River] in Erdenebüren sum.<sup>497</sup>

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<sup>496</sup> Ринчэн, Б. Монгол ард улсын угсаатны судлал, хэлний шинжилгээний атлас 44.

<sup>497</sup> Ринчэн, Б. Монгол ард улсын угсаатны судлал, хэлний шинжилгээний атлас 44.

Only Shar Süm monastery was rebuilt from the two monasteries but it was founded in a new location not on the old site. However, Ööldiin Khüree monastery was not officially founded again. I saw that the people of the Erdenebüren sum are building a temple again in the centre of the sum.



On the basis of field records: 2016, 2017, Mongolia, Khovd province, Chandman' sum.

GPS readings: North 48° 01' East 91° 36'

### **Shar Süm Monastery** (Mo. *ögeled-ün šir-a sūme*)

#### **Brief History**

In the first year of Qianlong Emperor of Qing dynasty, in the year of the Fire Dog in the 13<sup>th</sup> sexagenary cycle (1766), when Ööld gelong Dondog was building a temple, Yalangaa, the local administration of Qing dynasty in Khovd, supported and gave more than 10,000 Liang silver as charity for construction work. The emperor of the Qianlong Emperor gave the name Tügeemel Amirjuulagch (Mo. *tügemel amirjūlayčī*, Khal. *tügeemel amirjuulagč*). This news was recorded in historical materials. However, there was no record about the above-mentioned Lama Dondog. He had a very small temple on the bank of Buyant River. Once the wife of Yalangaa minister became sick and Dondog gelong recovered her with a special ritual.<sup>498</sup> As Yalangaa minister had great faith to the lama he sent this news to the emperor of the Qing dynasty. This event became the reason for starting to build the temple. Moreover, Yalangaa was receiving the Yamāntaka initiation from gelong Dondog and he received many Buddhist teachings from the lama. They became guru and disciple.

In the Mongolian historical book, Галдан Эрдэний эрх, building this monastery was written as, "This monastery started in the last month of the Fall in the year of the red Dog (1766) and it was completed in the 32<sup>nd</sup> year (1767) or the year of the red Pig".<sup>499</sup> Next year of the red Pig or the 32<sup>nd</sup> year of the Qianlong Emperor (1767), the construction of the temple of the

<sup>498</sup>The Information was recorded from B. Soyol-Erdene, Ööld ethnic group, Jargalant sum in Khovd province. He is about of the new Gandanpuntsogling monastery or Yellow süm on August 16, 2018.

<sup>499</sup> Галдан. Галданий Эрдэний эрх 248.

Buyant River, the wall and the other constructions using woods and stones were completed. When they completed, they gave the name Tügeemel Amirjuulagch to it and this name was scribed on a stone column. As the colors of the temples were yellow, it was called Khowd Shar /Yellow/ Süm.

### **Types of Temples (*datsan* and *dugan*)**

This monastery included Tsogchin, Agwa, Choir Datsan temples built in 1918. Choir Datsan temple had Günchin igchaa. There were Altain, Khangai sakhius temple, Shalsi temple, temples of the Western sakhius including Rigsümgombo (Skr. *Avalokiteśvara*, *Mañjuśrī* and *Vajrapāṇi*, Tib. *rigs gsum mgon po*) temples of Eastern sakhius including the Ceremony for the Three Protectors or Gonchoilkhaasüm (Skr. *Mahākāla*, *Yama*, *Śrīdevī*, Tib. *mgon chos lha gsum*) and Tārā temple. 8 temples had a similar structure as the Choijing Lamiin Süm monastery. Agwa temple had 2 stores and 2 entrances, one in the front, and another in the back. *Tsam* Dance masks, clothes were kept in the big containers on the second floor.<sup>500</sup> The temples were made of bricks and stones. Even though the surrounding wall was smaller, it was similar to the wall of Erden Zuu Monastery. There was a small hill in the north of the monastery and on the hilltop, there were 3 stūpas of Rigsümgombo. Inside the wall, there were palaces, jas, three main temples for the altars and other buildings. Temples were ornamented with traditional Mongolian patterns, and many religious symbolic animals were drawn.

Even the size of the monastery was small it looked elegant. In Галдан Эрдэний эрх, "Wood, stones, and vases were used to build the temples, palaces at Buyant land to make are stone... Jewels were used in the temples to make it beautiful and colorful."<sup>501</sup>

### **Daily Recitations, Rituals, Training and Offerings**

Starting from the 29<sup>th</sup> of the last month of winter, there were *Tsam* Dance with almost all kind of masks, *Sor* offering (Tib. *zor 'phen*)<sup>502</sup> ritual on 14<sup>th</sup>, *Maidar ergekh* ceremony on the 15<sup>th</sup> of the first month of spring, then 21 Tārā Dances. Moreover, it was unique as they were showing the Chinese theatrical show and dance after the Maitreya procession and *Tsam* ceremony. They had *Kanjur ergekh*<sup>503</sup> circumambulation during the summer.

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<sup>500</sup> The information was recorded from B. Soyol-Erdene, Khamba Lama of Gandanpuntsoglin monastery, Ööld ethnic group, Jargalant sum in Khowd province on August 16, 2018.

<sup>501</sup> Галдан. Эрдэний эрх 246.

<sup>502</sup> *Sor* (Tib. *zor 'phen*). The ceremony of the burning of the *Sor*; that aims to remove of all bad effects and relieve natural disasters such as droughts, harsh winter cold; or contagious diseases and other negative phenomena.

<sup>503</sup> *Kanjur ergekh*. Circumambulation of the Kanjur. A ceremonial event when volumes of holy texts are circulated around the monastery, the town or an area or a whole province; on a vehicle or by people on foot.

Famous Mongolian khutugtu's were staying at this temple including Jalkhanz khutugu, Naropanchen Khutugtu, Yalguusan Khutugtu and many other Oirat and Mongolian khutugtus. The fifth reincarnation of Jalkhanz khutugtu Galsandambiiyarinpel (1746–1794) organized the traditions, teachings, and other rituals according to the custom of the Gelukpa stream. For the Qing emperor's order, these three khutugtus had to administer this monastery for three years each. Indeed, one of them was staying for a long time.

### **Situation Inside and Outside of the Monastery Jas**

In the west of the Shar Süm monastery, there were a *ger* for Luwsandanmidonme khutugtu and other small accommodations for high ranking lamas. In the east, there were the *gers* for other lamas. There were no markets and the homes of ordinary people near the monastery because the markets were in the centre of Khowd Province. There was one big well in the east of the homes of the lamas and all the lamas were using the well for their drinking water.

They threw garbage in the nearby ravine. This ravine was used to make bricks when they started building the temples. There was no jas for this monastery because the Qing administration in Khowd supported it. However, they had their own jas and livestock after 1911.

### **Monk Community**

One Da lama and one vice Da lama were appointed from the Ööld monks. The reason of why the most high lamas were Öölds was that this monastery was established by an Ööld lama first. At the end of the 18<sup>th</sup> century, there were 394 lamas from the Ööld and Myangat khoshuus.<sup>504</sup> However, this number was reduced due to the new monasteries built in each khoshuu in the middle of the 19th century. One of the last lama who studied in this monastery was Geshe Luwsan of Dashchoimbel Datsan monastic school of Gandantegchenling monastery until he passed away in 2015. All the activities of this monastery completely stopped in 1938. /Figure № 09, 10/.

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<sup>504</sup> Тэрбиш, Л. *Ойрадын бурханы шашны товч түүх* 181.



On the basis of field records: 2016, 2017, Mongolia, Khovd province, Erdenebüren sum.

### **Ööldiin Khüree Monastery**

(Mo. *ögeled-üin küriye*, Tib. *dga' ldan phun tshogs gling*)

#### **Brief History**

Since this monastery was established, it has moved to many locations such as the bank of Tarwagatain River (Mo. *tarbay-tai-yin belčiger*, Khal. *tarbagatain belčir*), Khuurai Shil (Mo. *qayurai šili*, Khal. *xuurai šil*), Elsen gatлага (Mo. *eles-ün yatulya*, Khal. *elsen gatлага*), Mukhariin Am (Mo. *muqur-un ama*, Khal. *muxariin am*) for almost 50 years and finally, it came at Nariin Usnii Belcher in the year of the Iron Dragon (1892).<sup>505</sup> A. Orchir wrote, "There was another monastery of the Ööld people near the Khovd River. This was founded in 1870 and Ööld lamas were residing at the temple."<sup>506</sup> The data of this note is much different than mine.

During the period of Ööld Ügürda Lhamjaw in the year of the Water Sheep (1895), Rintsen Tsorj lama was leading a few lamas and went to see Tibetan lama Nyanta Chan khutugtu,<sup>507</sup> who was at visit in the Gomiin Khüree monastery, they asked him for the right place to build the monastery. They decided to build their monastery at Khorchin, and collected donation from local people. They built 3 temples: one temple was about 70m in size, one temple's size was about 27m, and another one temple was 12m.

#### **Types of Temples (*datsan* and *dugan*)**

Tsogchin khural was a 70m temple, Awga temple 27m, Dashgempil (Tib. *bkra shis dge' phel*) temple in 12m. The number of lamas reached 200, Gabj Zundui lama, Geshe Waanchig lama,

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<sup>505</sup> Эрдэнэбилэг, Б. (эрхэлсэн) Монголын сүм хийдийн түүхээс 141.

<sup>506</sup> Очир, А. Монголын ойрдуудын түүхийн товч 43.

<sup>507</sup> Nyantang chan. There was a khutugtu with this name but there is no information in detail.



and Khamba Lkhamjaw led Choir Datsan khural, as well as Dambiidonme khutugtu (Tib. *bstan pa'i srgon me*)<sup>508</sup> and they started Choir Datsan khural.

In 1924, in the period of gün Ayurzana,<sup>509</sup> Nawaan Da Lama and Dambiidonme khutugtu decided to start Jüd khural, so they invited Yonzong Lama from Dörwöd monastery. They organized the first Jüd Datsan khural with 30 lamas. After this, Dambiidonme khutugtu successfully completed the agramba training.

### **Daily Recitations, Rituals, Training and Offerings**

Temples of this monastery had a khural for 7 days in winter, for Lunar New Year between 1<sup>st</sup> to 15<sup>th</sup> in the first month of spring, Maani khural for 7 days in summer, Migdzemiin khural for 7 days in fall. *Magtaal* (Tib. *bstod pa*) [praise] for *Ööldiin 5 sakhius*<sup>510</sup> was included in the Tsogchin khural. They had a khural for Manal on 8<sup>th</sup>, Sanduin jüd on 15<sup>th</sup>, the khural for the main Sakhius on 29<sup>th</sup>, Naidan on 30<sup>th</sup> of every month. The annual khurals in the Tsogchin temple were 7 days for Güder in the winter, for Lunar New Year between 1<sup>st</sup> to 15<sup>th</sup> in the first month of spring, 7 days for Maani khural in the summer, 7 days Migdzemiin khural in autumn. These were the biggest 4 khurals and rituals.<sup>511</sup> The Choir Datsan temple had 15 days for khural for each season. Jüd temple had in the 4 seasons Danjig, and in the 4 seasons Jüd, Ramnai and Döinkhor (Skr. *Kālacakra*, Tib. *dus kyi 'khor lo*).

### **Situation Inside and Outside of the Monastery Jas**

There was no fence around the monastery. Even though it was fancy, it was built by the charity of local people. Most lamas lived in gers around the monastery but only very few of them lived in houses. Ishjamts Lama was the lama in Dashichoinbel Datsan monastic school of Gandantegchenlin monastery and he was living until 2015. He gave some important information about this monastery. He said, “Our monastery was called Ööld Dambii Khüree monastery. There were 4 big stūpas on the four sides of the monastery and they were built with wood and bricks. We had *Maidar ergekh* ceremony in summer, *Tsam* Dance and Khural for the

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<sup>508</sup> Dambiidonme (Tib. *bstan pa'i srgon me*). He was a khutugtu of Ööldiin Khüree monastery. Dambiidonme Khutugtu (1887–1937) successfully awarded Gabj degree in Buddhist philosophical training in Dashichoinbel monastic school of Gandantegchenlin monastery. Ööld Khutuktu Dambiidonme was executed in political repression in 1937.

<sup>509</sup> Gün Ayurzana. He is a son of Khoshoi Chin Wang Gombojaw and he was born in 1883.

<sup>510</sup> *Ööldiin 5 sakhius*. They are Jigjid, Gombo, Chojoo, Namsrai, Baldan lham. These images are preserved in Gandantegchenlin monastery now.

<sup>511</sup> The information was taken from darkhan Unzad Ishjamts, who was a lama in Ööldiin Khüree monastery, also a lama of Dashchoimbel Datsan monastic school of Gandantegchenlin monastery, on July 15, 2015.

Arwan khangal sakhius, the Ten Wrathful Guardians. Many lamas and ordinary people were living around the monastery. Also, there was a small Chinese market.”<sup>512</sup>

Ööld people gave their charity of 100 sheep, 10 mares, 2 camels, 5 yaks, 2 or 3 small houses to create the first jas of the Tsogchin temple in the year of the wooden Monkey, 1896.

People also gave their charity of 5 sheep, 5 mares, 2 cows, 2 gers, 1 small house to create a jas of the Choir Datsan temple. After this, 10–15 young boys enrolled in their Choir Datsan temple and Dambii and Darjaa successfully completed Gabj training in 1915.

Dambiidonme khutugtu led the construction work of a separate temple for Jüd temple in 1927, Da Lama Danzan gave a big ger with 10 lattice wall. They built a temple building for Jüd temple, about 51m in size, and they established a separate jas for the Jüd temple. In a few years, the jas became financially strong. During this short period, this jas had over 1,000 sheep, 15 camels, 20 yaks. However, when many poor lamas became ordinary people, they were given up to ten large cattle in 1922 and they paid a high tax for the treasure. Eventually, it was closed in 1938. /Figure № 11/.

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<sup>512</sup> The information was recorded from B. Soyol-Erdene, Khamba Lama of Gandanpuntsoglin monastery, Ööld ethnic group, Jargalant sum in Khovd province on August 16, 2018.

### 3.4. Dzakhchin Ethnic Group

Some researchers consider that Dzakhchin is not an individual ethnic group but they were separated from Torguuts. The name of the ethnic group was given in the period of the Dzungar Empire due to the army people who lived in the border area of the empire.<sup>513</sup> The southeast border of the Dzungar Empire was the area of Bulgan River (Mo. *bulγan γool*, Khal. *bulgan gol*), Tsagaan Tokhoi (Mo. *čayan toqui*, Khal. *cagaan toxoi*), and Ulaan River (Mo. *ulayan usun*, Khal. *ulaan us*). They were army people protecting the peacefulness of people in the Dzungar Empire at the southeast border. At the end of the period of Tseweenravdan Khan, the last Khan of the Dzungar Empire, Böke Maamad<sup>514</sup> was ruling the Dzakhchin ethnic group until 1756. All people in the Dzakhchin ethnic group protected the Dzungar Empire's southeastern border. They used to hunt during the winter and supply the meat of the hunted animals to the empire. Also, they supplied the food to the temples and monasteries in the Dzungar Empire in every year. In other words, they were the guardian people of the empire and when military mobilization was needed, they were the first people to respond. When they needed additional forces to send somewhere like Tibet, they were called up for military services for the armed forces.<sup>515</sup>

At the beginning of the 18<sup>th</sup> century, Böke Maamud ruled the 300 households of the Buuchi clan, Dondog ruled about 1200 household of the Dzakhchins, and Demch бага Manj ruled about 300 households in the area of Ereen Khavirga.<sup>516</sup> The Qing Empire attacked through the border of the Dzungar Empire, killed many Dzakhchin people, and eventually, they conquered the land of the Dzungar Empire in 1754. However, Qianlong Emperor of the Qing dynasty awarded a third-degree gүн position, the honorary title of "A Loyal Hero", a jewel ornamented hat and a 4-dragon engraved belt to the ruler Böke Maamud. Soon after, he was killed by Amarsanaa<sup>517</sup> of the Khoit ethnic group.

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<sup>513</sup> Гонгор, Д. *Ховдын хураангуй түүх* 48.

<sup>514</sup>514 Bökh Maamad. He was a noyon in Dzakhchin sub-province also known as old Maamud. Since the time period of Tseweenravdan Khan of the Dzungar empire, he was the leader of the main tribe of the Dzakhchin ethnic group. He capitulated Qing dynasty with his people in 1754 and was awarded gүн title from the Qing Emperor. He was captured by Amarsanaa and killed in 1756.

<sup>515</sup> Очир, А. *Монгол ойрадын түүхийн товч* 28.

<sup>516</sup> Цолоо, Ж. *Захчины товчоон*. Улаанбаатар, Мон принт ххк 2010. 28. [Historical Records of Dzakhchin].

<sup>517</sup> Amarsanaa. Head of the Khoit ethnic group during the the 18<sup>th</sup> century.

They were occupied by the Qing dynasty in the 19<sup>th</sup> year of Qianlong Emperor (1754) and were administered by Tsedenjaw, head of Dzasagt Khan Province of the Khalkhas, for a few years. The Qing dynasty's representative in Dzawkhan wanted them to move to the area of Dzawkhan and Khökh Dawaa but Qianlong emperor ordered them to settle temporarily in the area of Dzailgasan and moved them to the area of Dzereg, Shar Khuls (Mo. *šir-a qulusu*, Khal. *šar xuls*) in 1756.<sup>518</sup> The Qing dynasty still used them as guardians and it was obvious that they sent the Dzakhchins between the Dzungar Empire and Khalkha. The political reason for this decision was that they guarded the border of the Dzungar Empire for many years and they were well prepared to guard. Using their fighting skills for the protection of their occupied area was the main political reason of the Qing Empire. The emperor transferred their administration from Dzasagt Khan Province to Qing Administration in Khowd. Hence, Dzakhchin people came to the current location and when they were ruled by the Qing Empire, there were 622 households with 2,305 people. The title of Maamud and the seal of the ruler of the khoshuu was given to his grandson Jantsan in the 19<sup>th</sup> year of Qianlong Emperor (1756).

### **Monasteries of the Dzakhchins**

Dzakhchin people built the most monasteries among the Western Mongolian ethnic groups. They started building their temples from 1762 and their 6 monasteries actively worked until all monasteries in Mongolia were closed due to political repression in 1938. These monasteries were in Altai, Üyench, Dzereg, Mankhan sums in Khowd Province. Dzakhchin people in Khowd Province built ÜyENCHIIN Khüree monastery (Mo. *üyenči-yin küriy-e*, Tib. *bkra shis kun brtags gling*), Uliastain Khüree monastery (Mo. *uliyasutai-yin keyid*, Tib. *bkra shis dgon dkar gling*), Tögrögiin Khüree monastery (Mo. *tögerig-ün küriy-e*, Tib. *bkra shis kun mkhyen gling*), Dzeregiin Khüree monastery (Mo. *jerger-yin küriy-e*, Tib. *bkra shis dkon brtsegs gling*), Tsagaan Burgasnii Khiid monastery (Mo. *čayan buryasun-u keyid*) and Bodanchiin Khüree monastery (Mo. *bodongči-yin küriy-e*, Tib. *bkra shis phun tshogs gling*).

Therefore, many foreign and Mongolian scholars have studied these monasteries in the part of the research of Oirat monasteries or in individual research only of these monasteries. *Алтан эрux* manuscript is a very important research material including the history of each temple in detail. Many scholars used this manuscript for their research. For instance, Kh. Luwsanwandan stated about this sūtra in the conference organized for the 320<sup>th</sup> anniversary of

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<sup>518</sup> *Илтгэл шашитур*. 155-р дэвтэр 29.

the creation of Tod script in Kalmyk republic in 1968. Moreover, Kh. Luvsanwandan included specific material and a brief introduction about the content of *Алтан эрх* in his publishing material in 1976.<sup>519</sup> G. Kara and J. Tsooloo made it publicly available as a photocopy of this sūtra with their introduction in 1997.<sup>520</sup> Also, Сүхбаатар, На.,<sup>521</sup> and Батмөнх, Б.<sup>522</sup> had specific studies for the manuscript. Birtalan, Ágnes translated the manuscript to German under the title *Geschichte der heiligen Götterbilder der drei Klöster unseres Jaqačin-Volks*, and published with her introduction. J. Tsooloo had a profound study for this text. An advantage of his research was that he used materials like *Алтан эрхи* extensively and he conducted the field studies for all Mongolian temples and monasteries. For example, he included historical materials of the temples and monasteries, sacred mounds, traditions and religions of Dzakhchin in his *Захчин товчоо*.

However, he stated that there were 7 monastery of the Dzakhchins in his book but I found that there were only six which matches the number in the B. Rinchen's list of the registration of Mongolian monasteries and temples.

There are many books and materials such as Батбаяр, Б.,<sup>523</sup> Ядамжав, Г.,<sup>524</sup> Тэрбиш, Л. *Ойрадын бурханы шашны товч түүх*, Цэдэмдамба, С. (эрхэлсэн) *Сүм хийдийн түүхэн товчоон*, Эрдэнэбилэг, Б. (эрхэлсэн) *Монголын сүм хийдийн түүхээс*.

I completed my research of Dzakhchins monasteries in 2017. The research was conducted between August 18 and 28, 2017 and about 20 people were interviewed with specially prepared survey questions in the field research. I going to write briefly about historical location based on the result of my research.

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<sup>519</sup> Лувсанвандан, Х. *Тод үсэг, түүний дурсгалууд*. Эрхэлсэн Ц. Дамдинсүрэн. Улаанбаатар, ШУА 1976. 11.

<sup>520</sup> Kara, G., Tsooloo, J. (Eds) *The History of Jakhachin Buddhist Monasteries DHARMABADRA'S "GOLDEN ROSERY"*. Budapest, MTA Altajisztikai Kutatócsoport 1997.

<sup>521</sup> Сүхбаатар, На. *Монголын түүхийн тод бичгийн сурвалжууд*. (BIBLIOTHECA OIRATICA I). Улаанбаатар, Соёмбо принтинг ххк 2006. 140–142. [Mongolian Historical Sources Written in Clear Script].

<sup>522</sup> Батмөнх, Б. *Захчины түүхэнд холбогдох нэгэн сурвалж зохиол*. (Түүхийн судлал) Том. XXXVI, facs. 12. Улаанбаатар, 2006. 95–102. [A Material Related to the History of Dzakhchin].

<sup>523</sup> Батбаяр, Б. *Захчины түүх соёлын судлал*. (BIBLIOTHECA OIRATICA XXXVI). Улаанбаатар, Соёмбо принтинг ххк 2014. [Studies about Dzakhchin History and Culture].

<sup>524</sup> Ядамжав, Г. *Захчины сүм хийдүүдийн хөгжлийн уламжлал, шинчлэл*. Эрхэлсэн На. Сүхбаатар. *Захчины түүх, соёл, өв уламжлал*. (BIBLIOTHECA OIRATICA XXXIX). Улаанбаатар, Соёмбо принтинг ххк 2014. 64. [Tradition and Innovation of Dzakhchin Monasteries and Temples].

**The former ÜyENCHIIN Khüree monastery** was situated in Üyench sum in Khowd Province. Local people call it Shawran balgas (Mo. *šabrunḡ balyasun*, Khal. *šawran balgas*) or Ruins of Clay now. The remains of the ÜyENCHIIN Khüree monastery is on the bank of Üyench River (Mo. *üyenči ḡool*, Khal. *üyenč gol*) and 6km distance from the centre of Üyench sum. A road to Bulgan sum and to border port passes next to the remains of the monastery. The remains of the ruined clay constructions appear apparently from long distance. Therefore, it is called as "Shawariin balgas" by local people. When we came closer to the area, there are several holes in the ground for retreat. A military unit was using this site from 1940–1950 and they used some the contractions and removed bricks and stones from the others. There are the remains of the summer retreat place for lamas on top of Ulaan Üzüür Pass (Mo. *ulayan üjügür-un küdül*, Khal. *ulaan üjüüriin xötöl*). B. Rinchen registered this monastery in his list as Dashchoinkhorlin, Dashgündeglin, ÜyENCHIIN Khüree, Ulaan Üzüüriin Khüree at Üyench Gol, in Üyench sum.<sup>525</sup>

**The former Uliastain Khüree monastery** was at Sairiin Am (Mo. *šayir-un am*, Khal. *sairiin am*) in Uliastai bag, Üyench sum, Khowd Province. The remains of the Uliastain Khüree monastery is well preserved. A rock line outside of the monastery is looking apparent. Especially, the west and southwest sides are vivid. Local people call it Uliastain Khiid. Many books remarked this monastery as Uliastain Ulaan Khüree. After the monastery was closed in 1938, wooden materials of the monastery were removed and used to build the new buildings for army unit located at the end of Uliastan Am and for the primary school building of Bulgan sum. B. Rinchen registered this monastery in his list as Dashgongorling, Dashbongorling, Uliastain Khiid at Shar Nuruu (Mo. *šir-a niruḡu*, Khal. *šar nuruu*) in Üyench sum.<sup>526</sup>

**The former Bodonchiin Khüree monastery** was at two locations. The first one was called Bor Üzüüriin Khüree monastery. This Bor Üzüür (Mo. *boru üjügür*, Khal. *bor üjüür*) was the old location of the centre of Altai sum near on the bank of Bodanch River. Former location of the sum was at this first location. Therefore, there were no remains at this location. Elderly people said that there were 3 buildings in the middle of the 1940s used as warehouses. There was a pile of the ruins of the old monastery remains, people buried and cleaned the area. When people dig the ground for the purpose of building a new bathhouse, the practical training of the school, and for the foundation of the new cultural centre building, they were finding sūtras, statues, and many ritual materials. They said that a new bathhouse, an administration

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<sup>525</sup> Ринчен, Б. Монгол ард улсын угсаатны судлал, хэлний шинжилгээний атлас 44.

<sup>526</sup> Ринчен, Б. Монгол ард улсын угсаатны судлал, хэлний шинжилгээний атлас 44.

building of the sum, an office for exchange market of materials, a market, a cultural centre, a kindergarden and sports arena were built on top of remains of the monastery.

**The second location Baruun Salaa** (Mo. *barayun salaya*, Khal. *baruun salaa*) was the upper side of the middle of Bodonch river and closer to the source of the river. These remains were preserved in good condition. The centre of Khujurt bag in Möst sum is 2 km away from this location. This location is at the intersection of Möst and Altai sums, in Khovd Province. The remains of the foundation of a wall or a marking line around the historical location of the monastery were preserved well and it looks man-made with the rocks. This rock line is about 1 km wide in a straight line. This rock line is on the four sides of the monastery and there are entrances in the west and south side. At the centre of the remains, there are 2 joined foundations of clay houses. There is another foundation of a clay house in the east of the 2 joined foundation inside the rock line. On both sides of this foundation, there are many flat rock foundations for *ger* in good condition. They dug from the hillside and put rocks and dirt in the downside of the foundation of the *ger* to make it stable and even. 3.5–4m diameter size foundations are about 30 and 2–3m size of foundations are for 3 small buildings. B. Rinchen registered this monastery in his list as Dashpuntsoglin Gün Tolgoi khüree, at Sumiin Töw [Centre of sum] in Altai sum.<sup>527</sup>

**The former Tögrögiin Khüree monastery** was on the upper side of the centre of Mankhan sum. It was difficult to recognize this historical site as many local people used its stone, bricks to their buildings, destroyed by people and livestock and thus walls, the remains of the monastery are hardly noticeable. In the middle of some fences of some local residents, there are ruins of clay buildings and one of them is 70–80cm above the ground level and another is 50–60cm above the ground level.

Local people say that these were the remains of the main temples, Düinkhor Datsan and Nomun Örgöö of the Tögrögiin Khüree monastery so they decided to protect them and built a fence around them. Some people dig the dirt and sands from this remains and use it for the foundations of their buildings. Around 1958, they needed to have buildings in the centre of Bayasgalant bag in Mankhan sum and some people decided to use the material of the main temples. Therefore, they broke the temples and moved its material to the bag centre. Now, G. Yadamjaw (from Dzakhchin ethnic group, resident of Mankhan sum of Khovd Province and Khamba Lama of the reopened Tögrögiin Khüree monastery) is a person who is in charge of

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<sup>527</sup> Ринчэн, Б. *Монгол ард улсын угсаатны судлал, хэлний шинжилгээний атлас* 45.

the temple. B. Rinchen registered this monastery in his list as Dashgünchinling, Tögrögiin Khüree, at Tögrög Gol [Tögrög River] in Mankhan sum.<sup>528</sup>

**The former Zeregiin Khüree monastery** was at Dzereg Khoit Ekh in Dzereg river bag in Mankhan sum, Khovd Province. This location is in the south-east of the centre of Mankhan sum and 20km away from the centre of the sum. The centre of the bag is located at this historical site and many buildings such as a school, kindergarten, administration office, houses, a well with a fence and many small warehouses of the herdsman of the bag were built on this historical area. Only the remains of 2 foundations were noticeable. There was an old well of the monastery in the east of the two foundations about 15 meter distance, but it was buried to the ground and there is a new well in about 10m. B. Rinchen registered this monastery in his list as Dzeregiin Khüree at Dzeregiin Gol [Dzereg River] in Mankhan sum.<sup>529</sup>

**The former Tsagaan Burgasnii Khiid monastery** was in Burgas bag, Dzereg sum, Khovd Province. This is in 12 kilometer distance from the centre of the sum and local people call it Bor Burgasnii Khüree. The geographical location of this monastery is at the end of the Great Lakes low, and Baatarkhairkhan Mountain (*bayaturqayirqan ayula*, Khal. *baatarxairxan uul*) is in the south, Jargalant mountain in the north, Bumbat Khairkhan (Mo. *bumbatu qayirqan ayula*, Khal. *bumbat xairxan uul*) in the east, Sutai Khairkhan (Mo. *šutai qayirqan*, Khal. *sutai xairxan*) in the south as it is located in the middle of four big mountains. Sairiin Am River started from Baatarkhairkhan mountain passes 3 kilometers distance in the south of the monastery. There is a narrow spring next to the remains and it is called Burgas Spring (Mo. *burγasu rašīyan*, Khal. *burgas rašaan*). The surrounding land of the spring has so much salt that local people praise this spring being so pure and clean without any salt. Old buildings of the temples were demolished to build office buildings of the bag and small houses and warehouses of local people. However, some outside part of the monastery is still standing. A gate has been made to the wall and it is used as the fence of the livestock. This wall is called a fence for horses because it was used to stop horses for the hair trimming. During the socialist period, the wall was 50cm wide and 4 meters in height. Now, a small part of the wall is broken. B. Rinchen registered this monastery in his list as Tsagaan Burgasnii Khiid at Buur Gol [Buur River] in Zereg sum.<sup>530</sup> Among the monasteries of the Dzakhchin ethnic group in Khovd

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<sup>528</sup> Ринчен, Б. Монгол ард улсын угсаатны судлал, хэлний шинжилгээний атлас 44.

<sup>529</sup> Ринчен, Б. Монгол ард улсын угсаатны судлал, хэлний шинжилгээний атлас 44.

<sup>530</sup> Ринчен, Б. Монгол ард улсын угсаатны судлал, хэлний шинжилгээний атлас 44.



Province, only one temple, Tögrögiin Khüree monastery (Mo. *Tögerig-ün küriy-e*, Tib. *bkra shis kun mkhyen gling*) was rebuilt.



On the basis of field records: 2017, Mongolia, Khovd province, Üyench sum.

GPS readings: North 45° 59' East 91° 57'

### **ÜyENCHIIN KHÜREE MONASTERY** (Mo. *üyengči-yin küriy-e*, Tib. *bkra shis kun bde gling*)

#### **Brief History**

Böke Maamud, the leader of the Dzakhchins had faith and followed Buddhism in the year of the wooden Dog in the 13<sup>th</sup> sexagenary cycle (1754). 9 years after this event, 7 lamas including Chültemrinchen, the main lama of the Oirats, Saikhan *Chombon* (Tib. *mchod dpon*),<sup>531</sup> Dzakhchin gün Jaltsan, *Unzad* (Chanting master) Khara Karaza, gelong Ligrev had their first khural with the strike of gong at the place of the Oirats, Gurwan Shar Jargalant, Dzakhchin khoshuu in Dörwöd Ünen Dzorigt Khan Province on the 15<sup>th</sup> day of the first month of the summer in the year of the water Horse in 13<sup>th</sup> sexagenary cycle (1762). Next, they sent gelong Ligrew to the Eighth Dalai Lama Jamphel Gyatso (Tib. *byams dpal rgya mtsho*, 1758–1804) and the Sixth Panchen Lama Lobsang Palden Yeshe (Tib. *blo bzang dpal ldan ye shes*, 1738–1780) to give approval of the temple and they give the name Dashgundegling (Tib. *bkra shis kun bde gling*) and they brought the bronze Maitreya statue, Li Jambaa Sünden Maitreya stūpa, Śrīdevī, one of the Ten Dharma Guardians, and White Tārā as the main deities of their first temple.

#### **Types of Temples (*datsan* and *dugan*)**

When they moved from the first location at Gurwan Shar Jargalant (Mo. *yurban sir-a jiryalangtu*, Khal. *gurwan šar jargalant*) to ÜyENCHIIN Ulaan Üzüür (Mo. *üyengči-yin ulayan*

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<sup>531</sup> *Chombon* (Tib. *mchod dpon*). Chief of offerings, offering master; a monk in charge of the offerings.

*üjügür*, Khal. *üyenchiin ulaan üjüür*), Jamtsan gün became the first benefactor and sponsored the building of the first temple. Also, gelong Ligrew brought a silver statue of Zaya Paṇḍita Namkhajamts from "Gulzkhainag" temple in the land of the former Dzungar Empire and placed it on the shrine of the temple in the same year. Many ordinary people and lamas gave their donations. They were having *Danjing* khural on the 15<sup>th</sup> day of every month. Many works were written by Zaya Paṇḍita Namkhajamts in Tod Script, and his biography was preserved in a temple named "The Khutughu's Brown Palace". Therefore, it was called Khutugtu's Datsan monastery. This datsan was moving to Ulaan Üzüür in winter and to Rashaant in summer. They had a wool *ger* temple with 100 lamas and it was a mobile monastery.<sup>532</sup>

### **Daily Recitations, Rituals, Training and Offerings**

Even though this was the first monastery, it did not developed better than the others. Since it was founded, Khoton and Chinese burglars attacked the monastery and robbed it many times. Therefore, they could not build many permanent temples. The exact number of khurals is still not clear. They had the Great Prayer ceremony for the Lunar New Year from the 1<sup>st</sup> to 15<sup>th</sup> in the first month of spring, Nünnai (Tib. *smyung gnas*) retreat and Maanii khural were on the 15<sup>th</sup> of every month, Migdzemiin khural was for 7 days and Yar Khailan khural was 45 days starting from the first month of summer. All Dzakhchin monasteries had a gathering at Angirtiin Belchir (Mo. *angkhir-tu-yin belčir*, Khal. *angirtiin belčir*)<sup>533</sup> during the summer and they hold rituals and khurals together.

### **Situation Inside and Outside of the Monastery Jas**

This was a mobile monastery. Lama Sanj donated 1 *ger*, 10 horses, 5 camels, 100 sheep, 11 cows for building the first *Maani Jas* (Tib. *ma n.i'i spyi gsog*).<sup>534</sup> They founded this jas to have Maani khural on 15<sup>th</sup> of every month. In 1821, some people including noyon Mönkhöo became benefactors for building a wooden temple for *Nünnain jas* (Tib. *smyung gnas kyi spyi gsog*).<sup>535</sup> It was at a size of 36m. In 1851, Doo gün<sup>536</sup> with other devotees created and decided to have Sant khural. In the same year, getsel Jamba gave 1 *ger*, 25 horses, 18 camels and 100 sheep to create the *Tsongkhapa jas* and they decided to have a 5-day Migzem every year. This jas

<sup>532</sup> Цолоо, Ж. *Захчины товчоон* 103.

<sup>533</sup> Angirt Belchir (Mo. *angkhir-tu-yin belčir*, Khal. *angirtiin belčir*). A name of a place in Mankhan sum, Khowd province.

<sup>534</sup> *Maaniin jas* (Tib. *ma n.i'i spyi gsog*). Unit supporting the practice of Avalokiteśvara, reciting his magic formula many times.

<sup>535</sup> *Nünnei Jas* (Tib. *smyung gnas kyi spyi gsog*). Unit supporting the practice of meditational fast.

<sup>536</sup> Doo gun. The respecting name of Tserendorj noyon was Doo gun.

expanded quickly and they had about 1,000 cattle and 20,000 flock soon. Gün Minjuurdorj created *Yeröoliin Jas* (Tib. *smon lam gyi spyi gsog*)<sup>537</sup> and gave 1 *ger*, 5 camels, 10 horses, 50 sheep to this jas. They decided to have Yerööl khural for 15 days every year. Noyon Tserendorj and other benefactors founded *Choir jas* and *Tarawiin jas*<sup>538</sup> in 1880–1906.<sup>539</sup>

### **Monk Community**

When the Dzakhchin ethnic group fled to the Chinese land in 1931, they brought their Zuu idol with them. It is said that the reason of escape was that some Russian people forced them to relocate, but its specific reasons are still unclear. In 1931, Gombo-Ochir<sup>540</sup> was leading about 300 households with the lamas of Üyenchin Khüree monastery. They crossed the border. In 1933, 200–300 Dzakhchin households and lamas of Üyenchin Khüree monastery returned through Üyench Tünge (Mo. *üyengči tüngge*, Khal. *üyenčiin tünx*) but they were robbed by Kazak robbers and lost about 100 kg silver and 500 cattle. They put their Zuu idol in an old bag and hung it on a hump of a camel infected with mange. The robbers didn't pay attention to the camel with the mage. This is the story of how this precious object was saved. Since this escape, the monasteries were actively serving with the support of local people but they were closed in 1938. / Figure № 12/.

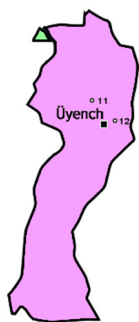
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<sup>537</sup> *Yeröoliin Jas* (Tib. *smon lam gyi spyi gsog*). Unit supporting the recitation of the prayer of the New Year.

<sup>538</sup> *Tarawiin jas* (*thar pa'i spyi gsog*). Unit supporting the recitation of the Great Liberation sūtra.

<sup>539</sup> Эрдэнэбилэг, Б. (эрхэлсэн) *Монголын сүм хийдийн түүхэн товчоон* 138.

<sup>540</sup> Gom-Ochir taij. Gombo-Ochir taij was born in 1897. Under the administration of this person, Dzakhchin people became very poor and the people had disputes. He took 300 of his supporters with him and fled to Xingjian.



On the basis of field records: 2017, Mongolia, Khovd province, Üyench sum.

GPS readings: North 46°25' East 91°45'

### **Uliastain Khiid Monastery**

(Mo. *uliyasutai-yin keyid*, Tib. *bkra shis mgon dkor gling*)

#### **Brief History**

It was written that the wise gün Aak<sup>541</sup> built a blessing white lotus monastery in 1878.<sup>542</sup> This monastery was at the land named Uliastai, Üyench sum, Khovd Province and gün Minjuurdorj was leading many lamas and ordinary people to have their own monastery and they invited 10 lamas including Ach lama from ÜyENCHIIN Khüree monastery in 1878. They founded their first temple Dashgonkhorling (Tib. *bkra shis mgon dkor gling*) at Rashaant (Mo. *rašīyan-tu*, Khal. *rašaant*) and noyon Mijiddorj brought Ashigshbai Buddha from the ÜyENCHIIN Khüree monastery to their first temple. Also, they found *Ashigshbain jas*<sup>543</sup> with 2 gers, 1 felt temple, 11 horses, 3 camels, 20 cows, 250 sheep, and 17 goats.

#### **Types of Temples (*datsan* and *dugan*)**

Tserendorj noyon brought 20 lamas from ÜyENCHIIN Khüree monastery and the total lamas became 30 in the year of the wooden Dragon of 1884. Lamas in the temple had a discussion about adding one more temple in size about 6m and having Dүitsen khural on special days in a month in the year of the red Sheep of 1887.

The monastery moved from Rashaant to Uliastai in the year of the Wooden Dragon of 1904, restored the old temples, built new temples, and they founded the Choir Datsan temple. About this Choir Datsan temple, there is plenty of material in *Алтан эрхи*.

<sup>541</sup> Aak noyon. Respecting name of gün Minjuurdorj was Aak noyon.

<sup>542</sup> Дармаабадраа. *Алтан эрх хэмээх оршиу* 47.

<sup>543</sup> *Ashigshbai jas*. Exact meaning unknown.

When the 13<sup>th</sup> Dala Lama Thubten Gyatso (1876–1933) was visiting in Ikh Khüree, Danzanchenrawjamts (Tib. *bstam 'dzin mkhyen rab rgya mtsho*), the main lama of the Dzakhchin ethnic group, Da Sambuu and few other delegates went to Ikh Khüree as representatives of Dzakhchin people. They visited the 13<sup>th</sup> Dalai Lama who advised to build a Choir Datsan temple in Dzakhchin khoshuu.<sup>544</sup> Therefore the khutugtu and other people of Dzakhchin khoshuu decided to build a new Choir Datsan temple. The khutugtu lama and Da Sambuu decided to send four lamas including the leader Lhawzo gelong Luwsanjamts<sup>545</sup> to ask the right time to build the temple and the name of the new temple to Yonzang Lama Monnai Ochirdar of dharma king Mindol of Western Altain Khüree monastery.<sup>546</sup> High lama Monnai Ochirdar sent them the rule of the disciplines of the new datsan with a collection of Lamrimchenbo (Tib. *lam rim chen po*), *Jandug drug*, *Chog thangka*<sup>547</sup> and his personal letter. He gave the name Dashbadgarshaddüwdarjaalin (Tib. *bkra shis pad dkar bshad sgrub dar rgyas gling*) to the new temple. The meaning of the name is “*Ölzii tsagaan badamiin nomlol büteel örgön delger*” in Mongolian, "Monastery of prosperous teachings of blessing white lotus" in English. This datsan was founded in Uliastain Khüree monastery but was not a separate monastery. From this time, it seems that Dashbadgarling monastery was merged with Choir Datsan.

### **Daily Recitations, Rituals, Training and Offerings**

Danzanchenrawjamts lama, the fifth reincarnation main lama of the Oirats, sponsored the building of a wooden temple in the size of about 12m from his own treasury. In the same year, he founded a jas with 8 lamas including their leading lama Gersenz from Üyenchiiin Khüree for Choir Datsan khural.<sup>548</sup>

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<sup>544</sup> Цолоо, Ж. *Захчины товчоон* 117.

<sup>545</sup> Lhawzo gelong Luwsanjamts (Tib. *blo bzang rgya mtsho*). Lhawzo means Buddhist artist and this lama was disciplinarian lama Luwsanjamts. Because his position was *gesgüi*, he was able to stop any irregular activities in the monastic school. Before he built the temple, he had studied art and painting of Tibetan Buddhism in Tibet.

<sup>546</sup> Western Altai Monastery. When this monastery was built Tsetsen Khuntaij was the benefactor and Zampo Donrowjamts was the founder of the Altan temple.

<sup>547</sup> *Jangdug*, *Chognii khörög* (Tib. *rgyan drug, mchog gnyis*). In Buddhist philosophy the scholars called ‘the six ornaments’ of the two philosophical schools are renown. Yonzin Monnai Ochirdar Guru of Mindol Nomun Khan placed the portraits of these scholars in the Choir temple.

<sup>548</sup> Дармаабадраа. *Алтан эрх хэмээх оршив* 60.

This year, the Choir Datsan temple moved from ÜyENCHIIN Khüree monastery to new Uliastain Khüree monastery and also Tsongkhapa's statue was brought as main deity of the temple. They were having Namchid khural for 5 days in a year.

In the year of the yellow Monkey of 1908, 18 lamas from Bodanchiin Khüree monastery were transferred to Choir Datsan temple and *Tsam* Dance ceremony was brought from the Western Altain Khüree monastery. They were organizing *Tsam* Dance ceremony once in every 4 years.<sup>549</sup> J. Tsoloo remarked that "In the middle month of 1908, my brother lowong lama and gelong Genden started to teach the *Tsam* Dance rituals to the monks in the temple. Lama Danzanchenrewjamts khutugtu and his nephew, Lompel lama stayed at the temple to direct the *Tsam* Dance in 1909."<sup>550</sup>

### **Situation Inside and Outside of the Monastery Jas**

Danzanchenrawjamts, the fifth reincarnation of the main lama of the Oirats, spend his wealth to build a wooden temple in the size of 6 meter in 1906. In the same year, he gave an order for Choir khural to 18 lamas from ÜyENCHIIN Khüree monastery with their leading unzad lama Gersenz. Local people gave 2 *gers*, 60 horses, 20 camels, 51 sheep, 14 cows, 84 yaks. A rich herdsman, Donio rejoiced this event and gave 300 sheep and other items for the new jas. Also, getsel Osor gave 15 horses, 5 camels, 15 yaks, 400 sheep, 100 goats to this jas to become a benefactor.

In the year of the yellow Sheep of 1919, the khutugtu lama founded Tarawiin jas with the help of benefactors. They gave 1 *ger*, 8 horses, 3 camels, 18 yaks, 20 goats, 100 sheep to this jas and they decided to have Taraw khural in every year.<sup>551</sup>

This monastery had three temples: Tsogchin and 2 Choir Datsan temples with about 100 lamas. They had Yar khailan in for 45 days starting from July 15. They have daily chanting every day. There were 2 jas: Achigshbai and Taraw. Even though they had much livestock, Kazak burglars robbed this jas in 1927 and they made lots of damage.<sup>552</sup> / Figure № 13/.

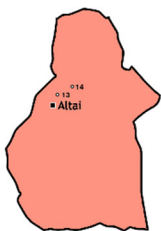
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<sup>549</sup> Эрдэнэбилэг, Б. (эрхэлсэн) *Монголын сүм хийдийн түүхээс* 136

<sup>550</sup> Цолоо, Ж. *Захчины товчоон* 125.

<sup>551</sup> Эрдэнэбилэг, Б. (эрхэлсэн) *Монголын сүм хийдийн түүхээс* 137.

<sup>552</sup> Гонгор, Д. *Ховдын хураангуй түүх* 51.



On the basis of field records: 2017, Mongolia, Khovd province, Altai sum.

GPS readings: North 46°27' East 92° 27'

### **Bodanchiin Khüree Monastery**

(Mo. *bodongči-yin küriy-e*, Tib. *bkra shis phun tshogs gling*)

#### **Brief History**

The monastery named Dashpuntsoglin (Tib. *bkra shis phun tshogs gling*) was branched from the Ar Tögrögiin Khüree monastery by 33 lamas with a leader Gabj lama at Khökh Tolgoi of Bodonch in current Altai sum, Khovd Province during the period of gün Jantsan specifically in the year of the Fire Rabbit of 1807. The lamas were planting wheat at Budanch River and served at the horse relay station at the beginning, and eventually wanted to have their own monastery. They collected donation from local people and built their first temple with mud. They started the first Jambaltsanjid khural with 53 lamas. They followed the monastic rule of the disciplines of the old Tögrögiin Khüree monastery and gave the name Dashpuntsoglin to the first temple. This monastery had the autumn location at Mogoin Khar, Angirt River, Olon Yöndört, Gun hills. Sometimes it stayed there during the winter. The temple was a *ger*, a felt temple. Therefore, it had many names by the location of the land. Around 1806–1807, Rawjaa and many people became benefactors for the travel cost of Ikh Khüree and they brought the Maitreya sakhuis (deity) from the 5<sup>th</sup> Jebtsundamba khutuktu Luwsanchültimjigmed (Tib. *blo bzang tshul khrims 'jigs med*) to the land of Dzakhchin people at the first time. They had 3 khurals all year around and Gesgüi Baldan and Nyanrag were managing the jas with over one thousand livestock, and 4 buildings. The total cost for the khural of the one year was around 5.58 kg silver.<sup>553</sup>

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<sup>553</sup> Эрдэнэбилэг, Б. (эрхэлсэн) *Монголын сүм хийдийн түүхээс* 124.

### **Types of Temples (*datsan* and *dugan*)**

In 1826–1873, tsorj Gochoo Chültem travelled to Kumbum monastery in Tibet and brought Avalokiteśvara Buddha as their main shrine. Moreover, they founded jas and hold the first khural. The benefactors, Tsamaa, Khar Ombuu and many others led the creation of 13 jas and hold many khurals such as *Tamjid* (?), Maani jas etc. from 1900–1923.

In the first month of spring of 1867, Tsagaan Magnai robbers attacked the monastery from the northwest through the Bor Tsonj and broke into the monasteries and robbed many livestock and religious items. They did so much damage to the monastery.

Tsorj Lama Zambii was the manager of the Choir Datsan temple from 1923–1938 and he invited Gesgüi lama Namdag from Uliastain Khüree monastery. They had the first khural with 60 lamas and set up a new rule of disciplines in the monastery. They founded a jas. 5 years after this event, they collected charity from local people with the leading of the Tsorj lama to build another temple. They paid cost around 37 kg silver for the total cost of building the temple. At the end of the 1930s, as they were paying the high cost for the livestock herding to a community, paying high tax, and cost of the khural, they lost all their jas properties. Finally, only one jas left.<sup>554</sup>

This was one of the extensive monasteries of the Gelukpa stream with 13 temples including Tsogchin temple, Choir Datsan temple, Choijilin temples and 300 lamas.<sup>555</sup> /Figure № 14/.

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<sup>554</sup> Эрдэнэбилэг, Б. (эрхэлсэн) *Монголын сүм хийдийн түүхээс* 124.

<sup>555</sup> Цэдэндамба, С. (эрхэлсэн) *Монголын сүм хийдийн түүхэн товчоон* 699.





On the basis of field records: 2017, Mongolia, Khovd province, Mankhan sum.

GPS readings: North 47° 24' East 92° 13'

### **Tögrögin Khüree Monastery**

(Mo. *tögerig-ün küriy-e*, Tib. *bkra shis kun mkhyen gling*)

#### **Brief History**

When Dzakhchin 1 khoshuu was split into 2 in the year of the fire cave in the 15<sup>th</sup> sexagenary cycle (1877), Tögrögin Khüree monastery was separated from the Khutugtu temple (ÜyENCHIIN Khüree monastery). Dzakhchin Janag da noyon became the leader of this khoshuu and he initiated this monastery. Li Zambu Süden Maitreya bought from the Western Land became the main shrine in the monastery and it was called as second Rashgonzoglin (Tib. *bkra shis dkon brtsegs gling*).<sup>556</sup>

This was a mobile monastery until the year of the black Dragon in the 15<sup>th</sup> sexagenary cycle (1891) when it settled down at Tögrög River. In 1897, the first brick temple was built for the initiation of Noyon Nyamdeleg and Da lama Geleg.

In 1912, they were forced to follow Dambijantsan and after he was captured, they moved back to the former location.<sup>557</sup>

#### **Types of temples (*datsan and dugan*)**

Maitreya, Śrīdevī were the main deities in this monastery and it had a Tsogchin, Jüd Datsan temple and Mamba Datsan temple. There were about 500 lamas around the 1930s. Because most of the lamas became laymen, about 200 lamas left at the temple in 1933. At the location of the old monastery is the centre of the Mankhan sum now. The foundations of the monastery are noticeable.

#### **Daily Recitations, Rituals, Training and Offerings**

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<sup>556</sup> Тэрбиш, Л. Ойрадын бурханы шашны товч түүх 331.

<sup>557</sup> Эрдэнэбилэг, Б. (эрхэлсэн) Сүм хийдийн түүхэн товчоон 133.

They had Güüderiin khural during the Lunar New Year for 8 days, Great Prayer ceremony (Ikh Yörööl) for the Lunar New Year from 1<sup>st</sup> to 15<sup>th</sup> in the first month of spring, Namchod khural for 6 days around *Dzuliin 25*<sup>558</sup> in the first month of winter. Yadamjaw, Khamba Lama of the Rashgonzoglin Monastery said “It had the most temples that every monastery should have including Tsogchin, Jüd Datsan, and Mamba Datsan. Now there are only the foundations of these temples. In 1990, only Tögrögiin Khüree monastery was rebuilt of the 6 old Dzakhchin monasteries. In 1990, 8 elderly people restored this monastery. There were 4 lamas from Dzeregiin Khüree monastery, and 4 lamas from Tögrögiin Khüree monastery. They started to teach Buddhist teachings for about 30 young boys. 12 young boys became lamas and 4 of them became ordained monks, and they graduated from the religious university in Gandantegchenlin Monastery. I was the Khamba Lama of the monastery until 2017 and I gave the seat to a lama graduated in India but he has been replaced recently.<sup>559</sup> Therefore, this is the only rebuilt monastery of the six Dzakhchin monasteries.”

Tögrögiin Khüree monastery had *Maidar ergekh* ceremony on the 15<sup>th</sup> day of the Lunar New Year. The green horse is the saddle animal of Maitreya so they were doing the *Maidar ergekh* with a green horse and they stopped on the four sides for maṇḍala offerings.

There is no evidence that there was a Gabj training at this monastery. They were mostly having the training at Dzeregiin Khüree monastery. Dzeregiin Khüree monastery had more lamas than this monastery. Dzeregiin Khüree monastery was led by the Khamba Lama, while Tögrögiin Khüree monastery was led by a Lowon Lama. Among all monasteries of the Dzakhchin people, only Dzeregiin Khüree monastery was led by a Khamba Lama while Bodanchiin Khüree monastery was led by a Da lama, ÜyENCHIIN Khüree monastery was led by a Tsorj lama. All Dzakhchin monasteries had an assembly for teaching and religious activities during the summer at Angirtiin Belchir. This location is about 60km from the Tögrögiin Khüree monastery. An important feature of this monastery was that most of the lamas lived in houses and there were no other monasteries having the same things.

Lama Yadamjaw said, “Most of the lamas lived in the houses. From the remains of the houses, some of them had 2 storeys. This is what the elderly teacher said. At the beginning of

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<sup>558</sup> *Dzuliin 25* (Tib. *tsong kha pa'i dus chen*). The great day of Tsongkhapa, the annual ceremony commemorating Tsongkhapa; held on the day he passed away.

<sup>559</sup> The information was recorded from G. Yadamjaw at the centre of Mankhan sum in Khowd province on July 22, 2017. He was the Khamba Lama of the reopened Rashgonzoglin temple.

1990, when I was a small child, there were houses with very nice windows and doors. They were destroyed because someone thought that they were too old. Now, only 4–5 houses have remained. Among the Dzakhchin monasteries houses of the lamas remained only at Tögrögiin Khüree monastery.”

The lamas of Tögrögiin Khüree monastery had ritual offerings to Tsakhir sacred mountain and Rashaant sacred mountain during the first month of summer. There was a well inside of the monastery wall. Tögrög, Tsenkher Rivers (Mo. *čengker γool*, Khal. *cenxer gol*) and Tögrög mineral water are near the monastery.

### **Situation Inside and Outside of the Monastery Jas**

There was a wall around the monastery and ordinary people lived at the downhill side of the monastery. They had a special place for the garbage of the monastery about 800 meters to the west and they had a burial site only for the deceased lamas. There were 2 burial sites, one for deceased lamas, another for deceased ordinary people. The burial site for lamas was about 3 km from the monastery. Yadamjaw said, "We are prohibited to pronounce the name of the lamas' site". The monastery jas had about 20,000 livestock and this was a very rich jas.<sup>560</sup> However, it gave away most of the livestock to local poor people, community, and the lamas converted laypeople in 1930 and 1932. / Figure № 15/.

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<sup>560</sup>Information recorded from G. Yadamjaw in the centre of Mankhan sum in Khowd province on July 22, 2017.



On the basis of field records: 2017, Mongolia, Khovd province, Mankhan sum.

GPS readings: North 47° 22' East 92° 30'

### **Dzeregiin Khüree Monastery**

(Mo. *jerger-yin küriy-e*, Tib. *bkra shis dkon brtsegs gling*)

#### **Brief History**

Dzakhchin people established their Dashgonzogling (Tib. *bkra shis dkon brtsegs gling*) monastery with Maitreya shrine at Naimaa place near the Dzereg River, Mankhan sum, Khovd Province, formerly Dzakhchin khoshuu in Dörvöd Ünen Dzorigt Khan Province. This Monastery was the biggest among the six monasteries in Dzakhchin khoshuus and there were more than 500 lamas residing at the monastery.<sup>561</sup> This monastery was also known as "The North monastery of Dzereg". Generally, all 6 monasteries of Dzakhchin were having almost the same teaching rules, regulations and rituals. One evidence of this is the khurals, teachings and rituals at Dzeregiin Khüree monastery and Tögrögiin Khüree monasteries were exactly the same.<sup>562</sup>

#### **Types of Temples (*datsan* and *dugan*)**

Gachin lama of Tashilhunpo monastery directed the building of Döinkhor Darjeeling Datsan (Tib. *dar rgyas gling*) temple. Many lamas and laypeople contributed to the construction of the temple of the monastery. They created a jas with more than 100 livestock. Moreover, since Da Noyon Sambuu sponsored it they brought the *Tsam* Dance from *Tonkhiliin Khüree*<sup>563</sup> monastery having *Tsam* Dance ceremony. Döinkhor Datsan temple had khurals for 30 days in

<sup>561</sup> Потанин, Г. *Очерки Северо–Западной Монголии*. С. Петербургъ, Типография В. Безобразова и комп 1881. 42.

<sup>562</sup> Ядамжав, Г. Захины сүм хийдүүдийн хөгжлийн уламжлал, шинчлэл 64.

<sup>563</sup> Tonkhiliin Khüree monastery. This monastery was in Daiching Wangiin khoshuu in Dzasagt Khan Province.

spring, and 30 days in autumn, total 60 days, *Tsam* Dance Ceremony on 19<sup>th</sup> of the last month of the spring.

Choir Datsan temple Dashpeljeeling (Tib. *bkra shis 'phel rgyas gling*) was established with the lead of Gabj lama Namdag and 40 other lamas and sponsored by Da Noyon Sambuu. They founded its *jas* with more than 100 livestock. Choir Datsan temple had *khurals* for 80 days every year and it had the training for Gabj degree.

Jüd Datsan temple Sanchindejeelin branched from Usan Dzüiliin Khüree monastery (Tib. *zangs chen bde rgyas gling*) and established this temple with 40 lamas in the year of the Fire Dragon (1915).

When the temple building finished, they created a *jas* with more than 200 livestock. The Jüd Datsan temple had *khural* for 30 days every year. Mamba Datsan temple sponsored the benefactor by Tsedew and other people was branched from Usan Dzüiliin Khüree monastery and established with 40 lamas in the year of the red Rabbit (1916). When they built the first temple, they founded *jas* with over flocks of 100, and herds of 10. The Mamba Datsan temple had 25 days *khural* every year and the teachings for Maaramba level training.<sup>564</sup>

### **Daily Chanting, Ceremonies, Rituals, and Offerings**

Ceremonies at Dzeregiin Khüree:

1. *Güüderiin khural*, ceremonies in honour of the *Arwan khangal*<sup>565</sup> (annually from 23–30 of the last month of winter).

- *Güüderiin khural* on 23<sup>rd</sup> of the last month of winter (a short ritual for the preparation of offering cakes).

- Ceremony devoted to the *Arwan khangal* on 24 of the last month of winter (*Jigjid, Gombo, Gongor, Choijoo, Baldanlkham, Shalshi, Namsrai, Jamsran, Altai Jalba, Khakhur*).

- Ceremony devoted to the Tree (*Gonchoilkhasüm*, Tib. *mgon chos lha gsum*) or to the Five Great Dharma Guardians on 25<sup>th</sup> of the last month of winter (*Jigjid, Gongor, Gombo, Choijoo, Baldanlkham*)

- Ceremony for the Five Small Dharma Guardians on 26<sup>th</sup> of the last month of winter (*Jigjid, Shalshi, Jamsran, Altain Jalbo, Khakhur*).

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<sup>564</sup> Эрдэнэбилэг, Б. (эрхэлсэн) *Монголын сүм хийдийн түүхээс* 132.

<sup>565</sup> *Arwan khangal*. Wrathful deities, protector spirits. In Mongolian Buddhism the group of the ten wrathful deities protecting the Buddhist Teaching is specially worshipped. Also, the name of the ceremony performed in honor of them.

- Ceremony for the Three (*Gonchoilkhasüm*) or Five Great Dharma Guardians on 27<sup>th</sup> of the last month of winter (*Jigjid, Gongor, Gombo, Chojoo, Baldanlkham*).
- Ceremony for the Five Small Dharma Guardians on 28<sup>th</sup> of the last month of winter (*Jigjid, Shalshi, Jamsran, Altain Jalbo, Khakhur*).
- Ceremony for the Three (*Gonchoilkhasüm*) or Five Great Dharma Guardians on 29<sup>th</sup> of the last month of winter (*Jigjid, Gongor, Gombo, Chojoo, Baldanlkham*).
- Ceremony devoted to the *Arwan khangal* on 24<sup>th</sup> of the last month of winter (*Jigjid, Gombo, Gongor, Chojoo, Baldanlkham, Shalshi, Namsrai, Jamsran, Altai Jalba, Khakhur*).
- Base of the Great Prayer (*Ikh yerööl*) ceremony on 30<sup>th</sup> of the last month of winter (a brief ritual from the *Yerööl*)
- Ceremony devoted to *Baldanlkham* on 30<sup>th</sup> of the last month of winter, at night (*Jigjid, Baldanlkham, Tsedor*).

2. Great Prayer ceremony (*Ikh yerööl* for the Lunar New Year from 3–15 of the first month of spring).

- Visiting the sacred mountain in the early morning of the 1 of the first month of spring, the beginning of the Lunar New Year offering smoke, golden libation and other offerings.
- Great Prayer ceremony from 3–8 of the first month spring.
- Great Prayer ceremony with loud sounds in addition from 8–15 of the first month the spring.
- Base of the *Ürgeljiin khural* on 15<sup>th</sup> of the first month of spring (A part of *Ürgeljiin khural*)
- Maitreya procession on 15<sup>th</sup> of the first month of spring (celebration with maṇḍala offering, wrestling and horse race to accumulate virtues)
- The great ritual of Summoning Prosperity on 15<sup>th</sup> of the last month of summer.

3. *Namchid* ceremony or Great Prayer ceremony (from 20–25 of the first month of winter).

- Base of the *Yerööl* ceremony on 20<sup>th</sup> of the first month of winter (A part of *Ürgeljiin khural*).
- Great prayer ceremony from 21–24 of the first month of winter.
- Great prayer ceremony on 25<sup>th</sup> of the first month of winter (Yellow Garni recitation and butter lamp offerings).

4. Other ceremonies and rituals (monthly ceremonies).

- Daily chanting and *Manal* and *Tsanjid* ceremonies on 8 and 15 of every lunar month.
- Daily chanting and *Rawjamjalba* ceremony
- Daily chanting and *Tsanjid, Manal, Tsagaan shükhert, Tawan yerööl, Lamrim Düiden, Lamiin chodwa*.
- Ceremony devoted to the *Arwan khangal* on 29<sup>th</sup> of the lunar month (*Jigjid, Gombo, Gongor, Chojoo, Baldanlkham, Shalshi, Namsrai, Jamsran, Altai Jalba, Khakhur*)

In addition to this, there was a special temple with Kanjur, Tanjur sets, teachings of the Buddha and its commentaries. This temple was built with the sponsoring of Da Noyon Sambuu and all people in Dzakhchin khoshuu were having prostrations to those sūtras. Also, a Tibetan lama Gergen was residing in this monastery but there are no materials about his life. At the end of summer and beginning of autumn, the temple moved down to its autumn place in the khoshuu. They had a special tradition of that after harvesting the wheat. Lamas of the monastery were carrying the Kanjur and Tanjur sūtras on their back and circled the temple with the people of the khoshuu. Unfortunately, the wonderful and tangible cultural heritage including many Buddha statues, thangkas and sūtras of the monastery was burned at Duut place, in the northeast of the monastery, in 1938.<sup>566</sup> There were ritual ceremonies for sacred mountains during the summer.

Ikh Tsakhir Mountain (Mo. *yeke čakir ayula*, Khal. *ix caxir uul*), Baatar Khairkhan, Bayantümbe Mountain (Mo. *bayantümbe ayula*, Khal. *bayantümbe uul*), Ulaan Mountain, Khüren Khoo Mountain (Mo. *küreng qou*, Khal. *xüren xo*), Khoo Khairkhan (Mo. *qou qayirqan*, Khal. *xoo xairxan*), Goo Khairkhan Mountain (Mo. *yuwa qayirqan*, Khal. *goo xairxan*), Takhilt Mountain (Mo. *takiltu ayula*, Khal. *taxilt uul*), the sacred mountain at the origin of Dzereg River, Ulaan Bukh Mountain (Mo. *ulayan buq-a ayula*, Khal. *ulaan bux uul*), the sacred mountain at the pass of Tsekher Mountain (Mo. *čengker ayula*, Khal. *cenxer uul*) were sacred mountain and rituals).<sup>567</sup>

Around 1853, Noyon Shajinbat with other lamas founded Tsogchin temple and Tsogchin jas with 10 camels, 20 horses and about 200 sheep. The Tsogchin temple were having many kinds of khural every day. The lamas of the monastery had a ritual ceremony for the sacred mountain of Chandmani Ulaan Tolgoi to accumulate fortune for camels at the time around migration birds coming and camels giving birth. Also, they were having a ritual ceremony for the sacred mountain of Möngöt (Mo. *mönggütü*, Khal. *möngöt*) at the beginning of river to accumulate fortune for horses after they moved to their autumn location.<sup>568</sup>

### **Situation Inside and Outside of the Monastery Jas**

Geographical location of the Dzeregiin Khüree monastery was at the trade road from Kökeqota city to Biisk city through Khowd city. It was the location of Chinese traders as well as many Russian traders of the Siberian region. Because of the advantage of its location, the monastery

<sup>566</sup> Цолоо, Ж. *Захчины товчоон* 115.

<sup>567</sup> Ядамжав, Г. *Захчины сүм хийдүүдийн хөгжлийн уламжлал, шинчлэл* 65.

<sup>568</sup> Цолоо, Ж. *Захчины товчоон* 115.

had developed quickly and became a central hub with a big population. Therefore, the *jas* of the monasteries developed too. Around 1930, the livestock of the monastery was reduced quickly and a number of *khurals* lessened. Of course, the situations including many taxes, many times of Osman robbers at that time had big influence on it. In 1938, there were no treasure except 5 temples. As mentioned above, it was the biggest of the 7 monasteries in Dzakhchin Province and there were about 500 lamas. / Figure № 16/.



On the basis of field records: 2017, Mongolia, Khovd province, Dzereg sum.

GPS readings: North 47°10' East 92°44'

### **Tsagaan Burgasnii Khiid Monastery**

(Mo. *ᠰᠠᠭᠠᠨ ᠪᠦᠷᠭᠠᠰᠤᠨ ᠬᠢᠢᠳ ᠮᠣᠩᠤᠰᠤ*)

This monastery was at Burgas in Dzereg sum, Khovd Province. This monastery was branched from Tögrögiin Khüree monastery. It was built by Zalan Ayush at Buur River in the year of the Wooden Mouse of the 14<sup>th</sup> sexagenary cycle (1864). There was one big temple with Śrīdevī *sakhius* and 4 temples with more than 180 lamas and one Gabj lama.<sup>569</sup> They had Yar Khailan, Tsongkhapa temple and Mamba Datsan temple. They had a ritual ceremony for Ikh Güween (Mo. *yeke gübege*, Khal. *ix güwee*), the sacred mountain at the beginning of Dzereg River. //Figure № 17/.

<sup>569</sup> Цэдэндамба, С. (эрхэлсэн) *Сүм хийдийн түүхэн товчоон* 704.



### 3.5. Myangat Ethnic Group

There are many different versions of the origin of their name and how they came to the current land. The first version is that Myangat people migrated westward from the area of Khem River in Tuva to Talst River during the period of the war between Galdan Boshigt Khan of the Oirats and the Qing Empire in 1688–1697, and they were controlled by the Dzungar Empire until 1750. A. Ochir stated "The first half of the 18<sup>th</sup> century about 20 tribes were in the Dzungar Empire, and the Myangat ethnic group was one them. The main duty of this tribe was serving the Khan according to his needs.<sup>570</sup> Their men served in the army during the uprising of Dzungar and Khalkha against the Qing Empire in 1755–1758, they came to the land of the Khalkha. They were temporarily administered by Dzasagt Khan Province and they relocated to the area of the Khowd River. They became an individual khoshuu since their arrival of the current land and were administered by the Qing Empire in Khowd.<sup>571</sup>

The second version is that Myangat people lived in the area of Tes River. Myangat people had an uprising against their khoshuu noyon. They killed the leader and moved to the area of Uws Lake. However, they couldn't stay in that area and they went back to their old location at Khowd River. Because there were Myangan (Thousand) people coming back, they were called Myangat.

A version is that "Over 200 years ago, while they were in the administration of Khotgoid Dүүрегч wan, they had a riot against their leader. They departed from the khoshuu of Dүүрегч wan led by Sartai *Dzalan* Sonomgombo, gelong, around 1,000 households migrated from the area of Khөwsgöl Lake to the bank of Khowd River." This was observed by B. Tserel.<sup>572</sup>

Myangat people are likely say in their oral story that they are the descendants of the Shadar wan Chingünjaw. They are admired by his heroic fights and they worshipped his flag and thong in Myangatiin Khüree monastery until 1930. Long time ago, the lower part and edge of the wool door had blue colored stripes and in the middle of the top section of the door, they put a circle sign. This was the sing of recognizing a Myangat *ger*. It was said that Chingünjaw

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<sup>570</sup> Эрдэнэбилэг, Б. (эрхэлсэн) *Монголын сүм хийдийн түүхээс* 124.

<sup>571</sup> Гонгор, Д. *Ховдын хураангуй түүх* 51.

<sup>572</sup> Цэрэл, Б. *Дөрвөн ойрад ба ойрадын холбоонд багтах үндэстэн ястнуудын угсаа түүхийн зарим асуудал* 184.

would be back to save his people from suffering. This was a folktale of the Myangat people. During the Qing emperor's ruling period, Myangat khoshuu served the local Qing administration such as preparing firewood and coal to the Qing army, making hay to their army horses, and farming to the army food.<sup>573</sup> At the beginning, Myangat lamas were residing in the Ööldiin Shar Süm monastery. They had four monasteries.

After the national independence revolution in 1911–1912, they were administered by the minister of Khowd in the Dörwöd Ünen Dзоригт Khan Province. The population was 3,416 in 1916. Since 1925, Myangat khoshuu became the part of the Chandman' Uul Province and their administration belonged to Ulaangom. In 1928, the administration changed to Khowd Province and Myangat sum came to existence in 1929.

### **Monasteries of the Myangats**

Myangat people in Myangat sum in Khowd Province founded four monasteries from 1848 to 1938 and they were having their khurals, and other religious activities. These were Goliin Datsan monastery (Mo. *ebügen dačang*, *γool-un dacang*), Naidangiin Khüree monastery (Mo. *nayidang dačang*), Laijin Datsan monastery. B. Rinchem registered them as "Öwgön" or "Goliin Datsan", Dondowgandanlin Datsan, Naidangiin Datsan, Myangatiin Khüree. He mentioned the names of three monasteries. However, "Myangatiin Khüree" was actually the name of the Laijin Datsan. This was discovered during my research. The four monasteries were branched from "Öwgön", the first monastery founded by Myangat people. Many Mongolian and foreign researchers stated about the khüree of Myangat in their materials. Moreover, their monasteries and other activities were stated in detail in the official letter of Sanjjav, authority in the administration of Myangat Daiching Güinii Khoshuu in Dörwöd Ünen Dзоригт Khan Province.<sup>574</sup> When Грумм-Гржимайло, Григорий Е, travel through Western Mongolia, he wrote about the monasteries and temples of Myangat khoshuu in this travel notes.<sup>575</sup> While A. В. Бурдуков was living in Western Mongolia, he wrote about Goliin Khüree monastery and Naidan Datsan monastery of the Myangat ethnic group, their monasteries and temples with specific details in his book *Хуучин ба Шинэ монгол*. А. М. Познеев wrote about Goliin

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<sup>573</sup> Гонгор, Д. *Ховдын хураангуй түүх* 52.

<sup>574</sup> 1919 оны цагаан сарын 29. Мянгадын дайчин гүнгийн хошууны засаг тамгын хэрэг шийтгэгч Санжжавын өргөх бичиг. Улсын төв номын сангийн фонд. Гар бичмэл. [A letter from Sanjjav, administration person of the of Daichin gun khoshuu of Myangat].

<sup>575</sup> Грумм Гржимайло, Григорий Е. *Западная Монголия и Урянхайский край*. Ленинград, Исторический очерк этих стран в связи с историей Средней Азии 1926.

Datsan monastery of Myangat.<sup>576</sup> Many studies advise about the monasteries and temples of the Myangats, especially about Goliin Datsan monastery. Сандаг, Б.,<sup>577</sup> Тэрбиш, Л. *Ойрадын сүм хийдийн товч түүх*, Очир, А. *Монголын ойрадуудын түүхийн товч*, Цэрэл, Б. *Дөрвөн ойрад ба ойрадын холбоонд багтах үндэстэн ястнуудын угсаа түүхийн судалгаа*, Лхамсүрэн, О. *Мянгадын түүхэн хөгжлийн тойм товчоон*,<sup>578</sup> Баринжав, П. *Бухын Сандагын бүтээл туурвил*,<sup>579</sup> Лхам, Д. *Мянгад ардын зан үйл, аман зохиол*,<sup>580</sup> Эрдэнэбилэг, Б. (эрхэлсэн) *Монголын сүм хийдийн түүхээс*, Цэдэндамба, С. (эрхэлсэн) *Сүм хийдийн түүхэн товчоон*.

I conducted my research at the old location of Öwgön Datsan monastery, Goliin Datsan monastery and Naidan Datsan monastery, and recorded the answers of 10 people about their monasteries between July 18 and 21, 2017. As a result of my fieldwork, all other Myangat monasteries were branched from Öwgön Datsan monastery, the first monastery built by the Myangat ethnic group. Unfortunately, I was not able to visit the latest monastery, Laijing Datsan and it was not registered in the list of monasteries by B. Rinchen. However, I will briefly discuss this monastery, too.

The biggest one among the monasteries of Myangat was Naidangiin Khüree monastery and other monasteries gathered to have their religious activities at this monastery during the summer. I going to write briefly about historical location based on the result of my field research.

**The former Öwgön Datsan monastery** location is hardly noticeable. Because the monastery moved a long time ago, this historical location has almost completely disappeared. B. Rinchen registered this monastery in his list as Dondowgamdanling, Tügdewgandanpeljeeling, Öwgön Datsan, Goliin Datsan at Tsagaan tokhoi in Myangat sum.<sup>581</sup>

**The former Naidangiin Datsan monastery** was at Shawran Üür (Mo. *šabrong ekür*, Khal. *šawran üür*) on the bank of Sunduiliin River in Myangat sum, Khowd Province. Jantsant

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<sup>576</sup> Позднеев, А. М. *Монголия и Монголии*. Результатъ поездки в Монголию в 1892–1893. гг. Т. 1. Дневник и маршрут 1892 г. С. Петербургъ, Типография Императорской Академи Наукъ 1892.

<sup>577</sup> Сандаг, Б. *Алтан хөхийн нутаг*. Улаанбаатар, s. n. 2008. 70. [Land of Altan Khukhii Mountains].

<sup>578</sup> Лхамсүрэн, О. *Мянгадын түүхэн хөгжлийн тойм товчоон*. Зуун мод хот, s. n. 2005. 22. [Brief Historical Records of the Development of Myangat].

<sup>579</sup> Баринжав, П. *Бухын Сандагын бүтээл туурвил*. Улаанбаатар, sn. n. 2008, 70. [Works of Bukh Sandag]

<sup>580</sup> Лхам, Д. *Мянгад ардын зан үйл, аман зохиол* I боть. Улаанбаатар, s. n. 1991. 77. [Traditions and Oral Literature of Myangat People Vol. 1].

<sup>581</sup> Ринчэн, Б. *Монгол ард улсын угсаатны судлал, хэлний шинжилгээний атлас* 44.

Ulaan Mountain (Mo. *jančang-tu ulayan ayula*, Khal. *jancant ulaan uul*) is in the north, Mandaliin Ulaan Mountain (Mo. *mandal-un ulayan ayula*, Khal. *mandaliin ulaan uul*) in the south and Sunduil River (Mo. *šonduuli γool*, Khal. *suntuil gol*) flows in the middle. The current status of this historical location is completely destroyed and there are several small muds of remains in the south, southeast, and northeast. The rock barriers for the livestock of nomadic herdsman's spring locations are in the northwest of this place.

Naidan Datsan monastery was built at the location of the old temple Goliin Datsan monastery in 1992. Finally, the temple was moved to the centre of Myangat sum because the school stopped and there was no permanent home left at this location. Now, there is a temple in the centre of Myangat sum. Its size is 8x10m. It has two rooms and a fence outside. Now, B. Dawaadorj (from Myangat ethnic group, a resident of Myangat sum of Khovd Province) is on charge of this monastery. B. Rinchen registered this monastery in his list as Naidangiin Khüree in Myangat sum at Tsagaan burgas in Myangat sum.<sup>582</sup>

**The former locations of Goliin Datsan monastery**, the only visible remains among the monasteries of Myangat. Maybe, the remaining of this temple is in the best condition of the temples in Western Mongolia. This historical location is at Orgihiin Denj (Mo. *orgiqu-yin denji*, Khal. *orgixiin denj*), former name Ikh Aral [Bid island] in Chatsargant bag in Myangat sum. Since 1948, it has been the centre of Chatsargant bag and a primary school was established there. Therefore, the name of the location changed to Araliin Surguuli. There is Khovd River in the east, Ulaan Mountain in the northeast, Maiga Ulaan Mountain (Mo. *mayiya ulayan ayula*, Khal. *maiga ulaan uul*) in the east. This place is hillside and the edge of the mountain reaches to the river bank.

There are just a few remains of the old monastery, a foundation, stone foundation of *gers*. There are the remains of the walls about 10m and 1–1.2 meter tall. It can be distinguished by the construction method, size of ruins, bricks, and a way of building. However, it was hard to determine the walls according to temples. Until 1994, there were about 10 buildings for the lamas' home and local people were using it as warehouse and storage. According to my fieldwork, the sizes of those buildings are very small about 4x3m. B. Rinchen registered this monastery in his list as Myangadiin khüree at Khovd gol in Myangat sum.<sup>583</sup> Among the

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<sup>582</sup>Ринчен, Б. Монгол ард улсын угсаатны судлал, хэлний шинжилгээний атлас 44.

<sup>583</sup> Ринчен, Б. Монгол ард улсын угсаатны судлал, хэлний шинжилгээний атлас 44.

monasteries of the Myangad ethnic group in Myangat sum, only one temple, Naidan Datsan monastery (Mo. *nayidang dačang*) was rebuilt.



On the basis of field records: 2017, Mongolia, Khovd province, Myangat sum.

GPS readings: North 48°37' East 091°53'

### **Öwgön Datsan Monastery** (Mo. *ebügen dačang*)

A Tsogchin temple was built at the Hill of Janchiwtiin Khar (Mo. *jančibtu-yin qar-a öber*, Khal. *jančiwtiin xar öwör*)<sup>584</sup> in the land of Myangat khoshuu led by Khamba Lama Choipin and lama Jamba in the year of the Fire Horse in the 14<sup>th</sup> sexagenary cycle (1846) and Dondowgandanpeljeiling (Tib. *don grub dga' ldan phel rgyas gling*) name was given to the first temple. The main deity of the monastery was Mahākāla. Also, Tsorj lama Jamba travelled to Tibet and brought the sets of the Kanjur and Tanjur from Tibet. They built another new temple and founded a new jas. Magsarjaw, son of the wealthy man, Eren, sponsored the building of a new, Choir Datsan temple. Also, he gave his 80 horses for creating the Choir jas. They had Choir Datsan khural, and after they created the Choir jas. These temples were used by the Ööld people of Khutugtu of Xiangjian, who fled to Mongolia from the Xiangjian area because of the political situations in the area. B. Sandag wrote "They were using many stateless people of Barlag Tsagaan Khutugtu, who fled to Mongolia. They forced these stateless people for labor work and pressured local people to give other kinds of necessities such expense of the building the temples".<sup>585</sup> When their religious activities such as khural and daily rituals in the temple became constant after 18 years later, Khamba Lama Choipin asked the well-respected Tibetan lama Nansran Lharamba about the proper location of the monastery. He said "The characteristics of the location is like sitting a black dog with a white spot on his breast. Therefore, the location is not suitable for the monastery."<sup>586</sup> However, it seems that it was the

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<sup>584</sup> Janchiwtiin Khar Öwör. A name of the place in Myangat sum, Khovd province.

<sup>585</sup> Баринжав, П. Бухын Сандагын бүтээл туурвил 70.

<sup>586</sup> Лхамсүрэн, О. Мянгадын түүхэн хөгжлийн тойм товчоон 22.

main reason that the monastery moved. There was a competition for the seat of *Tsorj*, a high seat in the monastery, between *Choisambuu*, a well-known lama in the *khoshuu*, and *Tsanjid*, a *Gabj* lama of *Ikh Khüree*. Because of the rivals, the monastery was stranded.<sup>587</sup> *Jagawral*, a leader of *Myangat khoshuu*, and *Choipin*, *Khamba Lama*, agreed upon the relocation and they moved with their *sūtras* and altars of the temple leaving it empty. This became the reason for building 3 temples in *Myangat khoshuu*. This stranded monastery is called "*Öwgön*" and the remains of it are still noticeable. / Figure № 18/.



On the basis of field records: 2017, Mongolia, Khovd province, Myangat sum.

GPS readings: North 48° 52' East 91° 46'

### **Naidan Datsan Monastery** (Mo. *nayidang dačang*)

Naidan Datsan monastery was the second monastery of the *Myangat khoshuu*. *Choide Chembu dejid choimpelin* (Tib. *chos bde chen po bde skyid chos 'phel gling*) were built. The reason to build this monastery was the competition of two lamas in *Öwgön* in *Myangat khoshuu* for *Tsorj*, highest seat in the monastery. B. Sandag wrote, "*Tsanjid* and his supporters built a new temple on the bank of *Sonduuliin River* and they named it "*Naidan*" while *Gabj Choisambuu* and his supporters founded another new temple at the north bank of the *Khovd River*. Thus, *Myangat khoshuu* had two monasteries."<sup>588</sup> However, considering it as the reason of building two monasteries is not the right conclusion. The year they founded *Naidan Datsan* monastery is controversial. For example, *Очир, А.*,<sup>589</sup> *Цэрэл, Б.*,<sup>590</sup> *Майдар, Б.*<sup>591</sup> considered that it was

<sup>587</sup> Сандаг, Б. *Алтан хөхийн нутаг* 70.

<sup>588</sup> Сандаг, Б. *Алтан хөхийн нутаг* 70.

<sup>589</sup> Очир, Б. *Монголын ойрадын түүхийн товч* 31.

<sup>590</sup> Цэрэл, Б. *Дөрвөн ойрад ба ойрадын холбоонд багтах үндэстэн ястнуудын угсаа түүхийн зарим асуудал* 195.

<sup>591</sup> Майдар, Б. *Монголын хот тосгоны гурван зураг* 58.

founded in 1885 while Сандаг, Б.,<sup>592</sup> Познеев, А. М.<sup>593</sup> thought it was founded in 1892. In the letter from Sanjjaw, the leader of the Myangat Daiching Günii khoshuu in Dörwöd Ünen Dzorigt Khan Province, it was said "Khamba Lama Tsanjid started Yar Khailang khural in few *gers* in the period of leader Erkhет, in 1854."<sup>594</sup> This was 6 years before the Öwgön Datsan monastery was stranded and it seems that Khamba Lama Tsanjid was thinking to have his own monastery.

Khamba Lama Tsanjid was not the only founder of this monastery. He had a significant role to extend this monastery. He brought many Buddha statues from Utai and Ikh Khüree and he asked the name of his monastery from the 7<sup>th</sup> Jebtsundamba Agwaanchoiijiwanchugperenlaijamts (Tib. *ngag dbang chos kyi dbang phyug 'phrin las rgya mtsho*) of the Khalkhas. He supported and coordinated the khural and other activities in the monastery and he extended this monastery. Moreover, he sent his request for approval of the main monastery in Myangat khoshuu to Qing administration and his request was confirmed in 1870. There were 6 temples including Tsogchin temple, Choir Datsan temple, Jüd Datsan temple, Manal temple, Sakhius temple and Lawrin temple, 4 stūpas, 10 prayer wheels in Naidan Datsan monastery.<sup>595</sup> There were 24 structures in total. Because it was founded earlier than Goliin Datsan monastery, it had many lamas and it was the most developed central area in Myangat khoshuu. Therefore, many foreign and Mongolian scholars included information about this monastery in their studies. For instance, Грумм Гржимайло, Григорий Е, said, "A monastery at the bank of Sonduul River is an important religious centre in Myangat khoshuu".<sup>596</sup> А. В. Вурдуков wrote, "It is a nice monastery with 2, 3 temples, khutugtu palace or lawring, many new Buddha statues, some of them made by famous Dolnuur craftsmen and artists. This means that the temple had strong relationships with other temples in Mongolia. All the seat of the lamas were covered with carpets. These carpets were given by Семён Рогачёв,

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<sup>592</sup> Сандаг, Б. *Алтан хөхийн нутаг* 70.

<sup>593</sup> Познеев, А. М. *Монголия и Монголии*. Результатъ поездки в Монголию в 1892–1893. гг. Т. 1. Дневник и маршрут 1892 г. С. Петербургъ, Типография Императорской Академи Наукъ 1892.

<sup>594</sup> 1919 оны цагаан сарын 29. Мянгадын дайчин гүнгийн хошууны засаг тамгын хэрэг шийтгэгч Санжжавын өргөх бичиг. Улсын төв номын сангийн фонд. Гар бичмэл.

<sup>595</sup> Лхам, Д. *Мянгад ардын зан үйл, аман зохиол* 77.

<sup>596</sup> Грумм Гржимайло, Григорий Е. *Западная Монголия и Урянхайский край*. Ленинград, Исторический очерк этих стран в связи с историей Средней Азии 1926.

a Russian who was living in the khoshuu".<sup>597</sup> A handwritten letter from the leader of Myangat khoshuu to the leader of the conference is preserved in the National Library of Mongolia. There is information about the date of foundation of Naidan Datsan monastery, khural and other ritual activities in the monastery included in the letter in detail. The khural and other activities in the list:

- The main Sakhius of the monastery was Śrīdevī. Therefore, they had a ritual for Śrīdevī every day.

*Monthly khurals:*

- White Tārā khural -2 days
- Manal Chogo khural -5 days
- Ayuush Chogo khural -1 day
- Naidan Chogo khural -3 days

*Yearly khurals:*

Janraisig Nūgnai -16 days

Maitreya khural -3 days<sup>598</sup>

Of course, they were having Ikh khural for the Lunar New Year in the first month of spring. However, there is no information about *Tsam* Dance ceremony at this monastery. During the period of Khoshuu Da Chimed, Agramba Dagbajantsan were leading the construction of small temple for Jüid Datsan Khural and they created *Jüid jas* (Tib. *rgyud spyi gsog*)<sup>599</sup> with 5 horses, 30 camels, 200 cows, 500 sheep, 50 goats by the support of local people. This monastery had 3 temples: Tsogchin, Choir, Jüid, 3 big jas and over 100 lamas.

In 1920, Naidan Datsan monastery had about 140 lamas, Naidan jas had 16,650 livestock. This jas was rich compared to other jas of Myangat monastery. Therefore, they had opportunity to build more temples, to bring more statues and thangkas and to reside more lamas at the monastery. The number of lamas were significantly reduced in the 1930s and it was closed completely in 1938. The number of lamas in Naidangiin Datsan monastery was constant for many years. For example, the number was about 140 lamas over 1890–1920. This number

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<sup>597</sup>Бурдуков, А. В. *Хуучин ба шинэ монголд*. Улаанбаатар, Улсын хэвлэлийн газар 1987. 49–50. [Old and New Mongol].

<sup>598</sup> 1919 оны цагаан сарын 29. *Мянгадын дайчин гүнгийн хошууны засаг тамгын хэрэг шийтгэгч Санжсавын өргөх бичиг*. Улсын төв номын сангийн фонд. Гар бичмэл.

<sup>599</sup> *Jüidiin jas* (Tib. *rgyud spyi gsog*). Unit of the Tantra ceremony.



declined from 1920 and became 70. This monastery was completely destroyed in 1938. / Figure № 19/.



On the basis of field records: 2017, Mongolia, Khovd province, Myangad sum.

GPS readings: North 48° 29' East 091° 39'

### **Goliin Datsan Monastery**

(Mo. *γool-un dačang*)

After Öwgön Datsan monastery was abandoned, this was moving in *ger* temple over 10 years. Tügj, Khamba Lama of the temple, and Gabj Jigjid asked permission to have new temple from Shagdar, leader of the khoshuu, and the local administration office. They spent all of their wealth in their jas. Moreover, they got the help of local people in the khoshuu to build Tsogchin temple and Choir Datsan temple at the Orgikh Denj (Mo. *orgiqu-yin denji*, Khal. *orgixiin denj*). This was the foundation of the Goliin Datsan monastery in Myangad khoshuu. Because Tsogchin and Choir Jas had almost no livestock, livestock was collected from local people as charity to fund these two jas. 360 blocks of tea were given by local people, 100 horses, 1,000 sheep given from lama Luwsandondog, and 120 cows by Choijiljaw and Sürenjaw to Tsogchin Jas. Also, 80 horses, 70 cows, 20 camels, 100 sheep were given by other local people.<sup>600</sup> Lama Dashtseren gave 25 horses, 5 camels, and other people in the khoshuu gave 25 camels, 70 cows, 800 sheep and 25 goats to Choir Jas. Later, Agramba Lama Dagwajamts, lama Rinchendorj, Sharaw, Da Lama Chültem sponsored the construction of Jüd Datsan temple. They had 3 khural, jas, Tsogchin, Choir and Jüd in Goliin Datsan monastery.<sup>601</sup> / Figure № 20/.

### **Laijin Datsan Monastery**

The last monastery built in Myangad Daiching Güinii khoshuu in Dörwöd Ünen Dzorigt Khan Province was Laijin Datsan monastery. Date of foundation of this monastery is unknown. However, it is apparent that it was built after Öwgön was abandoned. While Ikh Khüree Gabj Lama Tsanjid, one of the rivals, built Naidan Datsan monastery, Choisambuu, another rival,

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<sup>600</sup> Лхамсүрэн, О. *Мянгадын түүхэн хөгжлийн тойм товчоон* 33.

<sup>601</sup> Эрдэнэбилиг, Б. (эрхэлсэн) *Монголын сүм хийдийн түүхээс* 135.

built new temple at Laijin, the north of Tsagaan Bulan (Mo. *čayan bulang*, Khal. *cagaan bulan*) on the bank of Khowd River with the help of local people. He called this temple "Laijin" by the name of the location and started khural and other religious activities in the monastery. Also, he created *Laijin jas*<sup>602</sup> with 2 horses, 20 camels, over 80 cows, 210 sheep, 90 goats, a total of 400 livestock.<sup>603</sup>

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<sup>602</sup> Laijin jas. Unit of the Jod ceremony.

<sup>603</sup> Тэрбиш, Л. *Ойрадын бурханы шашины товч түүх* 330.

### 3.6. Torguut Ethnic Group

Almost all of the historical materials about the origin of the Torguut ethnic groups agreed on that they are descendants from ancient Keraites or Khereit Tribe of the Mongols. Many researchers agree in that this "Torguut" term appeared in historical material in the 12–13<sup>th</sup> century. "The Secret History of the Mongols" is the first historical material where this name was mentioned first. It was mentioned as "Wan Khan of Khereid has 1,000 turkhaguud warriors and Temüjin of Mongol had 70 turkhaguud warriors."<sup>604</sup>

A root of a word "Turkhaguud" is "turkhag" and "-uud" is suffix that makes plural for a noun. "Turkhag" means big or tall and strong and it is Mongolian word. During the evolution of the word, it became "Turag" and eventually, it converted to "Turkhaguud". Finally, this word became "Torguut".<sup>605</sup>

At the end of the 12<sup>th</sup> century and the beginning of the 13<sup>th</sup> century, the "Turkhag" or "Torgon" warriors of Khereid tribe were included in the central Tümen or ten thousand of the Great Mongol Empire. However, these turkhaguud people were administered by the descendant of Wan Khan.

In 12<sup>th</sup>–13<sup>th</sup> century, this Torguut name was used as the name of an army unit or administration unit and they became a separate ethnic group around the 14<sup>th</sup> century. In a historical material, it was mentioned that Amgalan, a descendant of Wan Khan ruled the Torguut people who lived at Bukh Mörön. At the beginning of the 15<sup>th</sup> century, he took all his people and passed the Altai Mountains to get the support of Togoon Taish of the Oirats. Many historical materials emphasize that they got this name Torguut officially from this moment.

At the beginning of the 15<sup>th</sup> century, they became a part of the Oirats and their influence in the Khanate was not strong. They were under the influence of Tsoros tribe of the Oirats at that time. However, their population and economy became stronger in the 16<sup>th</sup> century and the aristocrats of Torguut tried to be independent and they didn't want to obey the rule of Coros. Thus, the Torguut ethnic group became one of the main four tribes of the Oirats. During the Yuan dynasty, there was Un (wan) Khan and his 7<sup>th</sup> generation descendant Kho Örlög (Boigo örlög) was ruling the Torguut ethnic group in the first half of the 17<sup>th</sup> century. He had a dispute with Erdeni Batur Khuntaij, the leader of Tsoros tribe, also founder of the Dzungar Empire and they moved to the north from Khowog Sair and Emil to the land of Oriin Gants Modon around

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<sup>604</sup> *Монголын нууц товчоо* 70.

<sup>605</sup> Очир, А. *Монголын ойрадуудын түүхийн товч* 46.

1607. After they sent their envoy to Volga River in the Ural area to know the region in the year of the Wooden Monkey of 1608. They migrated to the area of Volga River in the year of the Earth Dragon of 1628 and they reached the area in the year of the Iron Horse of 1630. This migrated Torguut ethnic group is called Kalmyk. Although Kho Örlög and his Torguut ethnic group were having some disagreements with the royals in the Dzungar Empire after they moved to Volga River, they were involved for supporting political and religious matters in Mongol and helped them to the oppose foreign invasions.

When the Dzungar Empire fell in the middle of the 18<sup>th</sup> century and Qing dynasty invaded the area of Il, Torguut people of Sheirin migrated with his 10,000 households to the Volga River and they stayed there about 20 years. However, there were some disputes among the Torguut ethnic group in the area of Volga River and Uwash khan and Sheiring with their people moved back to the previous land. They followed the rule of Qing dynasty. Qianlong Emperor of Qing dynasty issued a decree for "Separating and Weakening The Power" to Ili general. They divided the Torguut ethnic group into 4 sections and appointed them to stay in the areas of Kharshaar, Khowogsair, Khar Usan, Jind separately.<sup>606</sup> Generally, the emperor distinguished them as old and new Torguuts.

The people of Kho Örlög were in the old Torguut and they were called "Ünen Süsegt" community. This conference was divided into 4 section and 10 khoshuus. The new Torguuts were the Eznee Taish people who moved in migration to Volga River and came back in the 1750s. There were called "Chin Setgeltens" league and they divided into two khoshuus.<sup>607</sup> Four khoshuus such as Dzorigt Khan khoshuus in the south section, three khoshuus of Khowogsair were in the north section, one khoshuu of Chinkhai is the west section and the other 2 khoshuus in the east section were in the four sections of Chin Setgelten league. Other Torguut khoshuus occupied in the 43<sup>rd</sup> year of Kangxi Emperor in 1704, one khoshuu in Eznee River and three Khoshuud khoshuus of Torguut were outside of these league. The Torguut people were living in one khoshuu of Khoshuud except for Torguuts in 2 khoshuus in Bulgan, Chingel River, Khawtag, Öröngе in Chin Setgelten league. The 36<sup>th</sup> year of Kangxi Emperor (1771), Uwash, the leader of old Torguut, was given the honorary title Dzorigt Khan, Sheirin, the leader of new Torguut, was appointed as "jün wan" with honorary title "Bilegt". He was selected as a vice

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<sup>606</sup> Лэжээ, Г. *Шинжааны ойрадууд*. (BIBLIOTHECA OIRATICA VI). Улаанбаатар, Соёмбо притинг ххк 2010. 8. [Oirats in Xianjian].

<sup>607</sup> *Илтгэл шаагтур*. 101-дэвтэр 1.

governor.<sup>608</sup> Since this year, Ünen Süsegt league was administered by the representative in Ili, and Chin Setgelten league was being administered by the Qing representative in Khowd. Chin Setgelten league or 3 khoshuus of Torguuts in the area of Bulgan River was rearranged into West and East khoshuus. The west khoshuu was administered by Sherin wan, the east khoshuu was administered by Beis Sharkhüükhen, and the third khoshuu was administered by Buyankhishig. The Khoshuud ethnic group belonged to the khoshuu of Sharkhüükhen first and they became a separate khoshuu with their own land by a decree of the Qing government in Khowd Province in 1792. Torguut people were under the control of Qing dynasty until the declaration of independence of the Mongols in 1911–1912 and after the independence, they became part of Mongolia and the representative minister of the Mongols in Khowd directly administered them.

During the period of the Mongolian people's government, they were administered by the minister in Khowd and belonged to Chamdman' Uul Province from 1925. In November 1929, the representatives from Torguut khoshuu held a meeting and they decided to merge the 3 khoshuus. The merged khoshuu was called Bulgan Mandal Büren Khan Uul khoshuu and the administration office was located at Bayan Sudal.

When Khowd Province was founded, the old administration system was changed and new administrative units were created in 1931. Bulgan Mandal Büren Khan Uul khoshuu, merged Bileg Jün Wangiin khoshuu and Uchralt Beisiin khoshuu, became today's Bulgan sum of Khowd Province. This administration unit hasn't been changed until now.

### **Monasteries of the Torguuts**

There are very limited research materials on the monasteries of the Torguut ethnic group but there are many studies for their monasteries in the part of Oirat monasteries. Torguut people in Khowd Province established Torguut Wangiin Khüree monastery (Mo. *torγud wang-un küriy-e*, Tib. *bkra shis pha bde gling*), Torguut Beiliin Khüree monastery (Mo. *torγud beile-yin küriy-e*, Tib. *mkhas grub bshad grub 'phel rgyas gling*), Torguut Taijiin Khüree monastery (Mo. *torγud tayiji-yin küriy-e*, Tib. *bde chen kun sa gling*), Torguutiin Khiid monastery (Mo. *torγud-yin keyid*, Tib. *bde chen kun dga' gling*).

The monasteries of the Torguut ethnic group in Bulgan sum, Khowd Province were remarked upon in Ринчэн, Б. *Монгол ард улсын угсаатны судлал, хэлний шинжлэлийн*

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<sup>608</sup> Гонгор, Д. *Ховдын хураангуй түүх* 44.

атлас, Цэдэндамба, Б. (эрхэлсэн) *Сүм хийдийн түүхэн товчоон*, Тэрбиш, Л. *Ойрадын бурханы шашины товч түүх*, Эрдэнэбилэг, Б. (эрхэлсэн) *Монголын сүм хийдийн түүхээс*. Also, some works like Лхагвасүрэн, Х. *Торгууд монголын хант улсын түүх*,<sup>609</sup> Тангуд, Д. *Монгол улсын угсаатны зүй* II<sup>610</sup> briefly introduced the Torguut monasteries.

I conducted field work on Torguut Wangiin Khüree monastery in Bulgan sum, Khovd Province between August 23 and 25, 2017. During the field work, I visited the historical site of the monastery and I wrote notes when I asked specially prepared questions from elderly people who knew about the khüree. Torguut people in Bulgan sum were in 5 sumans such as Tajiin, Beiliin, Wangiin, Awjiin, Bagshiin and according to Mukhar, a resident of Bulgan sum, Awjiin and Bagshiin Torguuts sumans (district) were included in Wangiin suman later. He added that Torguutiin Khiid monastery (Mo. *torγud-yin keyid*, Tib. *bde chen kun dga' gling*) was for the people of 2 sumans.

In general, the information on the monasteries of Torguuts is different in many sources. I just observed the remains of the old monasteries and there were 4 monasteries built. Later, Torguutiin Khiid monastery for Awiin and Bagshiin sumans might have joined with the monastery of Wangiin suman. I am going to write briefly about these historical locations based on the result of my field research.

**The former Torguut Wangiin Khüree monastery** was at Yam (Mo. *yamun*, Khal. *yam*) and Namarzan (Mo. *namurjīy-a*, Khal. *namarjāa*) (autumn place) in Alag Tolgoi bag, Bulgan sum, Khovd Province. Torguut people call it Wangiin Khüree. Yaman is a land of the valley next to Bulgan River in the south of Dashwanjil Mountain, a holy mountain of the Wangiin Torguuts. The centre of Alag Tolgoi bag is on the other side of the Bulgan River and on the east side of the river. Yaman is a small island in the middle of 2 flows of Bulgan River. It was hard for ordinary people to reach and lamas to go out from the island most of the times. Therefore, Ch. Mukhar decided to move it to Namarzan. B. Rinchen registered this monastery in his list as Dechengünsellin, Dashpandeling, Torguut Wangiin Khüree at Tokhoi in Bulgan sum.<sup>611</sup>

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<sup>609</sup> Лхагвасүрэн, Х. *Торгууд монголын хант улсын түүх* 253.

<sup>610</sup> Тангад, Д. Торгууд. С. Бадамхатан, Г. Цэрэнханд. *Монгол улсын угсаатны зүй*. II боть. Улаанбаатар, Монсудар ххк 2012. 224. ((The following .. Тангуд, Д. Торгууд) [Ethnography of Mongolia Vol. II].

<sup>611</sup> Ринчэн, Б. *Монгол ард улсын угсаатны судлал, хэлний шинжилгээний атлас* 44.

**The former location of the Torguut Beiliin Khüree monastery** is Ergeneg (Mo. *erkineg*, Khal. *ergeneg*), on the north side of Bulgan River, 4–5 km distance from the centre of Bulgan sum and now, it is called Dun Shawar (Mo. *dung šibar*, Khal. *dun šawar*). The reason how this land was called by this name is when the monastery was there, a small mud house was on top of a sand dune behind the monastery and someone was making a trumpeting sound by blowing a conch shell from the top of the house every morning. This was the last location of the Torguut Beiliin Khüree monastery and they had their religious activity. There were many bushes around the place, the remaining of the temple is unnoticeable but the sand dune called Dun Shawar is obvious. Therefore, the monastery actively performed religious activity until it was closed in 1938. There is a high mountain behind and Bulgan River flows in front. B. Rinchen registered this monastery in his list as Gandan Shadawpeljeiling, Torguud Beiliin Khüree, Bulgan Khüree at Bürenkhangai Uul [Bürenkhangai Mountain] in Bulgan sum.<sup>612</sup> These names did not match with some other sources.

**The former location of the Torguutiin Khüree monastery** is only one and it has remained noticeable. The location is at Namsrain Dugui, on the north side of the Bulgan River. It is a hillside in the middle of Shakhig, in the east, and Chonot Khar Üzüür (Mo. *činwatu qar-a üjügür*, Khal. *čonot xar üjüür*), in the north. There is a sacred mound behind and Bulgan River (Mo. *bulyan γool*, Khal. *bulgan gol*) is flowing in front. When the monastery was there, they planted wheat and used a canal for watering fields. There were 4 mounds on the four sides and 20 foundations of construction from the current remains. Also, there are some pieces of evidence of the wheat plant and burning brick. Chunks of broken vases and engraved rocks are everywhere. B. Rinchen registered this monastery in his list as Dechengünsellin, Torguut Wangiin Khüree at Chonot in Bulgan sum.<sup>613</sup>

Even though this was Torguutiin Khiid monastery (Mo. *toryud-un keyid*, Tib. *bde chen kun dga' gling*), I didn't find the location of the temple. Among the monasteries of the Torguut people in Bulgan sum, only one temple, Torguutiin Wangiin Khüree monastery (Mo. *toryud wang-un küriy-e*, Tib. *bkra shis phan bde gling*) was rebuilt. Chültem, Choindor, Sharaw, and Sükhee, who were lamas at this monastery, initiated the rebuilding of the monastery. This rebuilt monastery is 20x12m and it is located at the centre of Bulgan sum. This temple does not

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<sup>612</sup> Ринчэн, Б. Монгол ард улсын угсаатны судлал, хэлний шинжилгээний атлас 44.

<sup>613</sup> Ринчэн, Б. Монгол ард улсын угсаатны судлал, хэлний шинжилгээний атлас 44.

have everyday activity and Bayarsaikhan (from Torguud ethnic group, resident of Bulgan sum of Khovd Province) is the person in charge of the monastery.



On the basis of field records: 2017, Mongolia, Khovd province, Bulgan sum.

### **Torguut Wangiin Khüree Monastery**

(Mo. *torγud wang-un küriy-e*, Tib. *bkra shis phan bde gling*)

Torguut Wangiin Khüree is in Bulgan sum, Khovd Province and it was also called Torguutiin Khüree monastery. The people of this khoshuu migrated to Volga River under the rule of Sheirin who was the leader of the Torguuts and came back after 10 years in 1771.<sup>614</sup> They lived in the area of Bulgan River, Chingel River, Khawtaga Mountain (Mo. *qabtayai ayula*, Khal. *xawtgai uul*), Orongo River (Mo. *oriyangyu yool*, Khal. *oroongo gol*) and they established Rashpandeilin (Tib. *bkra shis phan bde gling*) monastery at Yaman in the second half of the 19<sup>th</sup> century or in the 1870s.<sup>615</sup> The Tsongkhapa statue was the main object of worship of the monastery and had their khural or teachings in a *ger* temple or a temple. Besides, lamas built a house by pale blue bricks, thus it was called Khökh yam (Mo. *köke yamun*, Khal. *xöx yam*). This monastery was not staying in one place for a long time but it was mobile. When local people moved to the mountain area during the summer, the monastery followed them. The summer location of the monastery was Khar Balchig (Mo. *qar-a balčig*, Khal. *xar balčig*). When local people came to its autumn place, coming with them were Torguud Wangiin khüree monastery which has about 200 lamas and the main Buddha or deity for the shrine was Tsongkhapa. This was the holy shrine of the Torguut people.

Sonomdash, the second son of Mishigdorj wan, was recognized as a khutugtu and he went to Tibet to study the Dharma. After he successfully completed Buddhist teachings, he

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<sup>614</sup> Тэрбиш, Л. *Ойрадын бурханы шашины товч түүх* 182.

<sup>615</sup> Тангуд, Д. *Торгууд* 224.



came back to his homeland in 1914. He was teaching the Dharma at the monastery and he passed away at the age of 49 in 1941.<sup>616</sup>

In 1933, Torguut Wangiin Khüree monastery moved from Yam to Kub in Baitag Mountain and it stayed there for 3 years. In 1936, it moved to Kharshaar in Bayangol Province in Inner Mongolia, beyond the Ürümqi city (today Xianjian Uygur Autonomous Region of China) and also stayed there for 3 years. Soon after that, it moved back temporarily to Gurwan Bogd Mountain in 1939 and finally, it came back and settled at Yam in Bulgan sum in 1944. Also, while they stayed at Urtiin Khar for a short period, they moved with about 50 *gers*.<sup>617</sup> The monastery was constantly moving between 1944 and 1954. The 12 lamas of the monastery with their holy object of worship of Tsongkhapa came to Gandantegchenlin monastery in Ulaanbaatar in 1954.

Wangiin Torguut people were putting their holy object of worship in a bag, and load it on the back of a camel. They were following the camel to find a peaceful place. This holy Tsongkhapa image has been kept in Gandantegchenlin monastery since 1954. Currently, many people from Kalmykia come to Gandantegchenling monastery to have blessings from this holy idol. Their government requested to take this Buddha to their land.<sup>618</sup> Moreover, there had deities and statues such as Gyaltsab Je (1364–1431), Khedrup Gelek Pelzang (1385–1438), these are disciples of Tsongkhapa, and also Maitreya, Mahākāla, Choijing, 10 wrathful deities. Wangiin Khüree monastery had a joint ritual ceremony for Dashwanjil Mountain with Torguutiin Beiliin Khüree monastery and Torguutiin Taijiin Khüree monasteries for every 3 years.

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<sup>616</sup> The information was recorded from Ch. Mukhar, at his home in Bulgan sum, Khowd province on July 24, 2017.

<sup>617</sup> Тэрбиш, Л. *Ойрадын бурханы шашины товч түүх* 331.

<sup>618</sup> Цэдэндамба, С. (эрхэлсэн) *Сүм хийдийн түүхэн товчоон* 700.



On the basis of field records: 2017, Mongolia, Khovd province, Bulgan sum.

GPS readings: North 46° 05' East 091° 31'

### **Torguut Beiliin Khüree Monastery**

(Mo. *toryud beile-yin küriy-e*, Tib. *mkhas grub bshad grub phel rgyas gling*)

Torguuts of Beil was people of Uwsh, the leader of the Torguut people and they moved to the area of Volga River and came back in 1758. They brought their main Buddha statue, Tsongkhapa, and Śrīdevī from Tasilhumpo monastery in Tibet in the year of the Water Horse in the 13<sup>th</sup> sexagenary cycle (1762) and they built Torguutiin Beiliin Khüree monastery (Mo. *toryud beile-yin küriy-e*, Tib. *mkhas grub bshad grub 'phel rgyas gling*).<sup>619</sup>

In the beginning, this monastery had over 100 *gers* and their management was as the same as Torguutiin Wangiin Khüree monastery but their altar or holy shrine was different. The main Buddha of the temple was Śākyamuni Buddha and there were more than 100 lamas. Khamba Lama Genden collected charity from local people and created Tarawiin jas in the year of the Iron Ox in the 14<sup>th</sup> sexagenary cycle (1781). They decided to have *Tarwachenbo khural* (Tib. *thar pa chen po*)<sup>620</sup> for 8 days in the middle month of the summer every year. By the initiation of Enkh Meeren, they also created Maani jas to have Maani khural for 5 days in the last month of summer every year and to have Nügnai khural in every 4 year.<sup>621</sup> Gawaa, who was a gelong lama at Torguutiin Beiliin Khüree, said "When I was 19 years old, he was hardly moving the holy shrine on the back of a horse".<sup>622</sup> Making a conclusion from this, the Buddha

<sup>619</sup> Цэдэндамба, С. (эрхэлсэн) *Сүм хийдийн түүхэн товчоон* 700.

<sup>620</sup> Tarwachenbo (Tib. *thar pa chen po*). 'Great Liberation'; title of a text.

<sup>621</sup> Эрдэнэбилэг, Б. (эрхэлсэн) *Монголын сүм хийдийн түүхээс* 162.

<sup>622</sup> Каруу, Б. *Торгууд, Захчин ардын тууль үлгэр*. Улаанбаатар, s. n. 1991. 15. [Folk Tales of Torguut and Dzakhchin People].

Śākyamuni statue was so heavy. When they were moving the khüree, they were carrying a Buddha on a horse in front of the caravan. At the destination, they set up 10-walled *ger* and put their shrine in that *ger*. The *jas* of the monastery was a middle size. First, they started their khural with the leading of Jamiyangombodorj khutugtu in a 10-walled *ger*. Another three small *gers* were used for the shrines. They created a big *jas* and they were calling it khutugtu lama's *jas*.

The main khurals in the monastery were Maitreya, Choimpil, Düitsen, Kanjur, Maani, Günreg, Sandui, Chogo, Zuliin 25, Chadar, Nügnai and Tarwa. They were using a ritual rule of Tashilhunpo monastery. This monastery had 189 lamas, 44 camels, 30 horses, 24 sheep, 1500 goats by 1937. Beiliin Torguutiin Khüree monastery was at Daltiin Am in Bulgan sum until it was closed 1937 by political reasons. /Figure № 21/.



On the basis of field records: 2017, Mongolia, Khovd province, Bulgan sum.

GPS readings: North 46°13' East 91°26'

### **Torguut Taijiin Khüree Monastery**

(Mo. *torγud tayiji-yin küriy-e*, Tib. *bde chen kun sa gling*)

First, Chin Khadan who was one of the leader of Torguut ethnic group, established Dechengunselling (Tib. *bde chen kun gsal gling*) monastery with 21 *gers* in the year of the Wooden Horse in the 13<sup>th</sup> sexagenary cycle (1774).

This monastery was managed by the rulers of Khoshuud khoshuu such as Buyankhishig, Mukhar, zasag Shije, Baljir. The monastery had about 70 lamas. Constant khurals were Güder, Zuliin 25 in the first month of the winter, Great prayer ceremony for Lunar New Year from the 1<sup>st</sup> to the 15<sup>th</sup> of the first month of spring, Danjin sakhius khural, Nügnai, Sojin. They follow the ritual rules of Torguutiin Beiliin Khüree monastery.

They were staying at Tokhoi of Bulgan River during the winter, spring and autumn. There was no khutugtu lama and they had 9 *jas*. It was a middle size monastery. At the beginning of the

1930s, there was conflict at the western border. Therefore, the monastery was robbed by Khuikhuis several times and caused much damage to the monastery. Eventually, it was closed. Khamba lama Sawia chogbrul, Looroi, lama Jinba were repressed in 1934.<sup>623</sup>

The remains of the Torguutiin Taijiin Khüree monastery are at Namsrain Khar Üzüür in Bulgan sum, Khovd Province. The remains of this monastery are only clear at Torguutiin Khüree monastery in Bulgan sum. /Figure № 22/.



On the basis of field records: 2017, Mongolia, Khovd province, Bulgan sum.

### **Torguutiin Khiid Monastery**

(Mo. *toryud-un keyid*, Tib. *bde chen kun dga' gling*)

Möngön zasag noyon, who was one of the leaders of the Torguut people, with 70 families and seven lamas came from Kharshaar and they settled at Bulgan River in the year of the Wooden Dragon of the 13<sup>th</sup> sexagenary cycle (1784). One of these seven lamas was Nogor and he taught teachings for 17 young boys. These boys were ordained and the total number of lamas became 24 including the 7 lamas. They established their first monastery and called it Dechengungaaling (Tib. *bde chen kun dga' gling*).<sup>624</sup> Lowon lama Nogor went to Kumbum monastery and brought Tsongkhapa and other religious items by 50 lang silver. They set up a shrine in a new *ger* and placed them on the altar. They created a jas with 100 sheep, 20 camels, 13 horses and 45 cows by the charity of local people. This was the year of the Iron Horse in the 16<sup>th</sup> sexagenary cycle (1810). They started *Günreg* (Tib. *kun rig*)<sup>625</sup> khural from this year.<sup>626</sup> Since this year, there is

<sup>623</sup> Эрдэнэбилэг, Б. (эрхэлсэн) *Монголын сүм хийдийн түүхээс* 125.

<sup>624</sup> Лхагвасүрэн, Х. *Торгууд монголын хант улсын түүх* 253.

<sup>625</sup> *Günreg* (Tib. *kun rig*). The all-knowing/omniscient (and completely illuminating). Sarvavid Vairocana, a form of Vairocana Buddha. *Günreg* is also the name of a ceremony performed for the deceased.

<sup>626</sup> Тангад, Д. *Торгууд* 225.

no information about the monastery. Elderly people said that it may have joined with Wangiin Khüree monastery.

### 3.7. Education, Titles and Ranks in Monasteries

#### 3.7.1. Education and Training

The condition for long lasting of any religion is building temples or monasteries, having many disciplines and monks. Especially in Buddhist religion, it is said that if there are no monks then building temples and monasteries are useless. Therefore, having educated lamas in Dharma teachings is more important than building temples. During the third wave of Buddhism, spreading Buddhism was well organized from the start. Therefore, its success reached a high peak in a short period.

Children were brought to the monastery and they were taught Tibetan script and Dharma teachings at a young age. Children memorized many teachings and sacred texts and they were taught elementary knowledge. Maybe, this is the beginning of *ger* training which is used by Mongolians for a long time. After the children were taking exams, they were allowed to participate in the main assembly, Tsogchin khural. It was a transition from the individual training to group training in the monastery and they were gaining knowledge of how to attend khurals, how to arrange the ritual altars, how to make offerings and many other religious rules and traditions.

Moreover, they learnt the memorization of daily recitations and its guide, mudrā symbolizations, religious chanting (melodies), calm abiding and Shamata from three refuges. After successfully compiling Tsogchin recitations, they would be able to study in a temple according to their interest of study. In order to study in a datsan, a disciple must wear special clothes according to their vows. For example, gelong people wear Dharma clothes including *ringag* (Tib. *ring'gag*),<sup>627</sup> *shamtaw* (Tib. *sham thabs*),<sup>628</sup> *dingpa* (Tib. *gding pa*),<sup>629</sup> *orkhimj* (Tib. *gzan*)<sup>630</sup> and sangha assembly clothes including *janch* (Mo. *janči*),<sup>631</sup> *chabril* (Tib. *chab*

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<sup>627</sup> *Ringag*. (Tib. *ring'gag*). Dharma cloth of sangha. Also, known *dongeg*.

<sup>628</sup> *Shamtav* (Tib. *sham thabs*). Sangha cloth looks like underwear made with cotton material. Also known as *tanshan*.

<sup>629</sup> *Dinva* (Tib. *gding pa*). Seat of ordained monks.

<sup>630</sup> *Orkhimj* (Tib. *gzan*). It is red or dark red color and outer garment worn by lamas. Ordained monks have to wear this dharma cloth.

<sup>631</sup> *Janch* (Oir. *janči*) Lamas outwear during the khural, teaching and pujas. This could be red or yellow color.

*ril*),<sup>632</sup> and lama hats. When a disciple enrolls in a datsan, he or she has to visit the head lama or getsel of the Datsan to tell the reasoning of the study and to get the permission of the study. If the disciple passed successfully the enrollment exam to a particular Datsan, he or she will make a *khadag* (silk scarf), *dzul* (butter-lamps), incense offerings to the main Buddha of the Datsan. Next, he has to sit on a seat appointed by the head lama. This new enrollee has to learn having the pure faith of mind arising to his guru lama. If he has the pure faith to his guru lama, he would not find any mistake from his guru and if someone says mistakes about his guru lama, the disciple would avoid an argument and misconceptions to the sayer. The disciple should have pure thoughts and faiths for his guru lama and he should learn sincerely the Dharma teachings. Because the guru lama who teaches Dharma to his disciple just like someone guides a blind person through a path, having pure minds continuously to the guru lama is very important. A disciple has to learn the qualities of the perfect disciple and guru lama have to teach the Dharma teachings accordingly. Also, he has to show the qualities of a perfect guru. Why Buddhism was spread rapidly in the Mongol land and why there are many great sages from Mongolia and Tibet are important and interesting outcomes. Even though the aristocrats of the Mongols were very supportive at that time, that is not the only reason. It seems that Mongolian people well understood the perfect guru and disciple relationship according to the Dharma traditions. In my opinion, this is the main reason that there were many great sages from the Mongol lands.

Religious training and educational system and monastic arrangements of the monasteries in today's Uws and Khowd Provinces had been elaborated at the beginning of the 20<sup>th</sup> century. The above mentioned monasteries had their specific training system and they were teaching the ten aspects of knowledge and Buddhist education to their disciples. When the Oirat lamas studied the Buddhist teachings in Tibet, they were mostly trained in Gomang Datsan monastic school and Loseling Datsan monastic school of Drepung monastery, Sera Jey Datsan monastic school and Sera Mey Datsan monastic school of Sera monastery, Ganden Jangtse Datsan monastic school and Ganden Shartse Datsan monastic school of Ganden monastery in India. All three were reestablished in exile in the 1950s in Karnataka state in south India. A disciple has to complete the training of 5 volumes of Buddhist philosophical Choir during 15 years in order to achieve Geshe degree, Gelukpa Gyutö training for 4 years to achieve Lharamba

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<sup>632</sup> *Chawril* (Tib. *chab ril*). Small bottle with nectar that can be used to cleanse their mouth by gelong lama during dharma rituals.

degree, the training for Doorombo, Rawjamba, Gabj degree at these monastic schools and monasteries.

Therefore, the training systems at these monasteries are different from each other and they used the training system of Günchen Igchaa, *Wanchen Igchaa* (Tib. *pan chen yig cha*)<sup>633</sup> and Sera Igchaa for their Buddhist philosophical training as a model for the training system. In my research, it realized that the Oirat monasteries that I examined mostly followed the Günchen Igchaa and for their philosophical training.

However, it is not clear that exactly how many years were spent on training. Therefore, I made a comparison of their training with Gomang Datsan monastic school of Drepung monastery and Sera monastery in India.

*Levels of training via Sera Igchaa at Sera monastery:*

1. Lower dzindaa (class) of Du rey (Tib. *bsdus ra chung*). Small children or new monks are enrolled to study at this level. Because the meaning of valid cognition is not easy to understand, the training starts with the essential concepts for only basic knowledge and methods of logical understanding. This explains the difference between permanent and impermanent of every being. For example, it is explaining that the color name is only a mere name. After the disciples learned it, they have to debate the topic to deepen their understanding.
2. Middle zindaa of Du rey (Tib. *bsdus ra 'bring*). At this level, disciples learn the knowledge of Dagirig and Lorig. Dagirig is a methodology of logic cognition technique for understanding. Lorig is a degree of mind which is mostly based on the teachings of wisdom.
3. Higher zindaa of Du rey (Tib. *bsdus ra che ba*). Disciples study "70 poetries" (Tib. *don bdun bcu*), "Discrimination/ (case) of a Grounds and Paths " (Tib. *sa lam*), "Tenets" (Tib. *sgrub mtha* ') at this level. "70 poetries" is an expression of An Ornament of Seeing Clearly. Therefore, it is characteristics, discriminations, intermediate understanding of Seeing Clearly. Grounds and Paths is a middle way of Ārya Land and of Ārya Wisdom and Discrimination. Tenet is the personal characteristics and discriminations of whom he expresses Buddha's teachings for tenets.
4. Dzindaa of New Shung (Tib. *gzhung gsar ba*). The first chapter of Prajñāpāramitā is studied at this level.

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<sup>633</sup> *Wanchin igchaa* (Tib. *pan chen yigcha*). Monastic handbook or philosophical manual written by Panchen Sönam Dragpa. Used by Losallin (Tib. *blo gsal gling*) Datsan monastic school of Drepung Monastery, and in other Tibetan and Mongolian monasteries.

5. Dzindaa of Old Shung (Tib. *gzhung rnying pa*). Disciple study of Je Tsongkapa's "Essence of True Eloquence" to learn the true meaning of Dharma. As it is considered those true and certain meanings are not equal. Therefore, disciples study deeply to understand true and certain meanings.
6. Dzindaa of Discrimination (Tib. *zur bkol*). "Mind Form" is studied at this level.
7. Dzindaa of Old Discrimination (Tib. *zur bkol rnying pa*). Disciples study "20 poetries of Sangha" (Tib. *dge 'dun nyi shu*), "12 Links of Dependent Origination" (Tib. *rten 'brel bcu gnyis*).
8. Dzindaa of First Prajñāpāramitā (Tib. *phar phyin dang po*). Disciples study Chapter 2, 3 of Prajñāpāramitā .
9. Dzindaa of Fourth Prajñāpāramitā (Tib. *phar phyin bzhi ba*). Disciples study Chapter 8–10 of Prajñāpāramitā .
10. Dzindaa of New Madhyamika or Middle Way (Tib. *dbu ma gsar ba*). Disciples study "Meaning of Madhyamika" (Tib. *dbu ma 'i spyi don*) for consequent 2 years.
11. Dzindaa of Old Madhyamika or Middle Way (Tib. *dbu ma 'i spyi don*). Disciples study "Illumination of the Madhyamika Thought" (Tib. *dbu ma dgongs pa rab bgsal*).
12. Dzindaa of New Vinaya (Tib. *'dul ba gsar ba*). Disciples study Vinaya teachings.
13. Dzindaa of Old Vinaya (Tib. *'dul ba rnying pa*). Disciples continuously study Vinaya teachings.
14. Dzindaa of New Abhidharma (Tib. *mdzod rnying pa*). Disciples study old Abhidharma theories.
15. Dzindaa of Old Abhidharma (Tib. *mdzod rnying pa*). Disciples study old Abhidharma theories.
16. Dzindaa of Garampa (Tib. *dka' rams pa*).<sup>634</sup> After successful completion of 3 years of study at this level, a disciple will be awarded Gebhe title.
17. Dzindaa of Lharamba (Tib. *lha rams pa*). After successful completion of 3 years of study at this level, a disciple will be awarded Lharam title.<sup>635</sup>

Total of 24 years needs to complete all these level of study and the disciple will be awarded the Geshe Lharamba title. However, many numbers of lamas from many different ethnic group in the Dzungar Empire or Oirat community were studying in Gomang Datsan monastic school of Drepung monastery and many of them successfully completed their studies as highly educated

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<sup>634</sup> *Garampa* (Tib. *dka' rams pa*). Buddhist educational degree a student after successful study of 5 treatises of Buddhist philosophy and passed final exam.

<sup>635</sup> Тэрбиш, Л. *Ойрадын бурханы шашины товч түүх* 199–200.



lamas. The philosophical training in Gomang Datsan monastic school was based on a handbook of Günchen lama Jamiyanshadaw and Je Tsongkhapa's "Lordly Father and His Two Sons".<sup>636</sup>

#### A Hierarchy of Zindaa

1. Dzindaa of Du chung. Elementary philosophy 1st year, one year.
2. Dzindaa of Du chen. Elementary philosophy 2nd year, one year.
3. Dzindaa of Tarig (Tib. *blo rig*).<sup>637</sup> Commentaries of Logic 1st year, one year.
4. Dzindaa of Lorig (Tib. *rtags rig*).<sup>638</sup> Commentaries of Logic 2nd year, one year.
5. Dzindaa of Don Dochoe. Perfection of Wisdom 1st year, one year.
6. Dzindaa of Shung wog. Perfection of Wisdom 2nd year, one year.
7. Dzindaa of Shung gong. Perfection of Wisdom 3rd year, one year.
8. First zindaa of Kyab 1<sup>st</sup>. Perfection of Wisdom 4th year, one year.
9. Dzindaa of Saem Sog (new class introduced in 2008). Perfection of Wisdom extra year, one year.
10. Dzindaa of Kyab 4<sup>th</sup>. Perfection of Widsom final year, one year.
11. Dzindaa of Uma sarwa. Avoidance of Extremes 1st year, one year.
12. Dzindaa of Uma Nyingpa. Avoidance of Extremes 2nd year, one year.
13. Dzindaa of Zoe. Treasure of Knowledge, one year.
14. Dzindaa of Karam wog. Preparatory class for Gelukpa Gyutoe (Gelukpa University examination), one year.
15. Dzindaa of Karam sarwa. Preparatory class for Gelukpa Gyutoe (Gelukpa University examination), one year.
16. Dzindaa of Karam Bog. Preparatory class for Gelukpa Gyutoe (Gelukpa University examination), one year.<sup>639</sup>

Back in the old times, Oirat Mongols studied in monastic schools and became highly-knowledgeable in Buddhist philosophy. They perfectly realized quintessence of the Dharma and they were becoming the "donid dogloson". The meaning of "donid dogloson" is finding a miracle of perfectly opening the phenomenon in nature. Most of the above-mentioned monasteries were having Jüd or Agwa tantric, Dzurkhai astrologic, Düinkhor or Kālacakra monastic schools and the monks were studying monastic education curriculum in the schools.

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<sup>636</sup> Tsonkhapa lama and his two disciples (Tib. *rje yab sras gsum*). They are Tsongkhapa and his disciples, Khedrup Gelek Pelzang and Gyaltsab Je.

<sup>637</sup> *Dagrig* (Tib. *blo rig*). Mind analysis.

<sup>638</sup> *Lorig* (Tib. *rtags rig*). Quality Analysis or Properties analysis.

<sup>639</sup> <https://www.drepunggomang.org/curriculum/>. /2020.02.16/.

They studied in individual programs of each monastic school. After successful completion of their programs, and taking completion exams, they were awarded Zeerembe (Tib. *rtsis rams pa*),<sup>640</sup> Maaramba (Tib. *smam rams pa*),<sup>641</sup> Düiremba (Tib. *dus rams pa*)<sup>642</sup> titles.

### 3.7.2. Ranking Monks

After the lamas became highly knowledgeable in the ten aspects of knowledge and Buddhist education, they came back to the monasteries in their homeland. Besides they were teaching Buddhist Dharma teachings, they were appointed to the positions such as demch /shanzaw/, umzad, gesgüi, tsorj, lowon and khamba in their monasteries and they were enlightening the ordinary people with Dharma teachings.

Any lama who holds a monastic position have to be well-educated in the Dharma. It is obvious that the lama must possess his monastic vows purely and follow the rules of the monasteries accordingly.

Khamba (Tib. *mkhan po*): highest position of a monastery and anybody who has this position leads all the activities related to Dharma and maintenance.

Tsorj (Tib. *chos rje*) means the king of Dharma and it is the second highest position after Khamba. The first time, during the period of the First Jebtsundamba khutugtu, also known as Öndör Gegeen, its root started from the lamas invited from Tibet. They were leading Tsogchin khural so they were called head lama of the altar. Tsorj lama manages the khural and other ritual activities, giving monastic vows. Tsorj lamas have to have Gelong vows.

Lowon (Tib. *slob dpon*) means "Teacher or educator" and this is a position below the Tsorj position. This lama teaches orders of ritual and khural to monks.

Da Lama means big lama or a chief lama. Gün Tsengünjaw, a Mongol representative of Qing dynasty in Uliastai, delivered the request of the Second Jebtsundamba khutugtu Luwsandambidonme (Tib. *blo bzang bstan pa'i srgon me*)<sup>643</sup> to Qianlong Emperor of Qing dynasty. Qing emperor issued an order to create the position Da lama which leads to the increasing the number of disciples of the khutugtu and helps the *Shandzaw*, also known as *Shandzowa*.<sup>644</sup> Today, this lama represents the monastery to contact with state affairs and take

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<sup>640</sup> *Dzeerembe* (Tib. *rtsis rams pa*). This degree is given to someone who completely studied Buddhist astrology.

<sup>641</sup> *Maaramba* (Tib. *smam rams pa*). A degree of medicine is given to someone who completely studied in medicine.

<sup>642</sup> *Düiremba* (Tib. *dus rams pa*). The degree is given to someone who completely studied Kālacakra teachings.

<sup>643</sup> Second Khutugtu Luwsandambidonme (Tib. *blo bzang bstan pa'i srgon me*). Reincarnation of Öndör Gegeen Zanabazar, religious leader of Mongolian Buddhism living between 1724–1758.

<sup>644</sup> *Shandzaw*. Also known Shanzodwa, Administrator of ecclesiastical property, treasurer.

care of foreign affairs and education of the monastery. However, the monasteries in Uws and Khowd Province did not have the Da Lama position.

Gesgüi (Tib. *dge bskos*) lama. Gesgüi is an important lama who monitors the implementation of rules and orders in the monastery. In other words, he is an official person who enforces rightfulness of the rules and rituals of the khural and assembly. The result of his responsibility depends on neatness, well-arrangements, disciplines, moralities in the monasteries and how sanghas purely keep their monastic vows. Also, he examines the satisfaction of benefactor requests, appropriateness of monastic dress, completeness of daily khural or khural, organizing the seat orders. He prevents someone from disobeying monastic rules such as falling asleep during the khural, having senseless talk, gapes and laughs. If any lama disobeys the monastic rules, he makes appropriate punishments such as forcing prostration, scolding and evicting.

Umzad (Tib. *dbu mdzad*) lama means the main composer. His role is to lead recitations, directing khural and making adjustments to recitation tones.

Demch (Tib. *do dam pa*) lama is a management person of a monastery. He gives offerings and charities given by people to distribute equally to the sangha assembly according to monastic rules. Also, he distributes, makes registrations wealth, livestock of the jas and takes care of maintenance of the monastery such as fixing, registering.

Moreover, there are other positions including Chombon, *Goner* (Tib. *dkon gnyer*),<sup>645</sup> *Nyarwa* (Tib. *gnyer pa*)<sup>646</sup> (store man) and *dzamch*,<sup>647</sup> *takhilch*<sup>648</sup> guide who help the daily assembly teachings, khurals, and rituals. With all of these people's responsibilities, daily ritual work are successfully completed. Because of complex rules and very comprehensive internal structure, spreading dharma was thriving successfully and reached its highest peak.

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<sup>645</sup> *Goner* (Tib. *dkon gnyer*). This means an important lama in ceremonial activities. He is the assistant person for teaching and ritual activity.

<sup>646</sup> *Nyarwa* (Tib. *gnyer pa*). This means an assistant to the lama. He helps the preparation of ritual activities and teachings and also, he maintains the items and properties of the temples.

<sup>647</sup> *Dzamch*. He is an assistant lama for preparation of foods in a temple. In other words, he is chef for lamas.

<sup>648</sup> *Takhilch*. Offering maker; one of the duties in assemblies.

## Conclusion

When the third wave of Buddhism in Mongolia started from the 16<sup>th</sup> century, it forced out shamanism which was the main belief system in the entire area of Mongols. It should be considered that it dissolved many elements from the shamanism and it is astonishingly adapted to the traditions of nomadic people in the Mongol lands.

Many nobles people including khans, noyons, and ordinary devotees in the Dzungar Empire or Oirat khanate, travelled to Tibet to give offerings, create stūpas and statues, to build temples. Not only Oirats but also most of the benefitting people from the Mongols were going to Tibet to accumulate merits and virtues. It seems that the Mongols were the economic and human support of Tibetan Buddhism. From the middle of the 17<sup>th</sup> century to the beginning of the 20<sup>th</sup> century many lamas went to Tibet and India to study Dharma and many of them became highly-educated lamas.

They mostly went to Gomang Datsan monastic school of Drepung monastery in Tibet and in 17<sup>th</sup> century to the 20<sup>th</sup> century, Oirat or Western Mongolian lamas were leading this monastery. The leading lamas started from being new disciples, and later eventually, they were appointed as Khamba lamas of monasteries and many other Tibetan temples. Next, they visited many Mongolian areas including Inner Mongolia, Kalmykia, and they were big contributors to spreading Buddhism in Mongolia.

Oirat Mongolian monasteries and temples from the 18<sup>th</sup> century to the 20<sup>th</sup> century reached the highest point of development and it created religious and cultural immunity to the people of Mongolia. Moreover, it brought many cultural aspects to nomadic traditions. These temples were cultural, economic, and administrative centers.

I started my field research for old Buddhist monasteries and temples in Uws and Khovd Provinces, in the western part of Mongolia in July 22, 2016. The goal of my research was bringing new evidence for the study of these old monasteries and temples. Many foreign and Mongolian scholars dedicated their work to study the monasteries in Uws and Khovd Provinces. However, archeological and archive materials are not sufficient. Most of the historical materials are basically about Shar Süm monastery in Khovd Province. I believe that it is because the local authority of the Manchu Empire in Western Mongolian and the treasure of the Manchu Empire directly sponsored the construction of the monastery. Therefore, many foreign and Mongolian researchers focused mostly on the study of this monastery complex. I studied all other monasteries based on my field research methodology and comparative analysis has been applied to the materials collected during my field research with the books and materials from the previous studies. Specifically designed questionnaires for the field research were asked

about these monasteries during the research. The participants in the research survey were mostly monastic people or lamas and people who have close family relationships with the lamas who were residing in these monasteries. However, lay participants were only a few and the information that they knew about was very limited. In contrast to lay, participants, monastic people have more notes and materials which they heard from the old gurus or lamas. On top of that, some of these monastic people published books and printed study materials about the history of their monasteries. For example, G. Yadamjaw, studied Dzakhchin monasteries, especially the tradition of chantings in the monasteries, and Sergelen.T lama studied about the life of Dambidonme, who was a main khutugtu in Ööldiin Khüree monastery. Therefore, most of the study materials used in my research were collected from the lamas living in the monasteries in Uws and Khowd Provinces.

Many of the collected materials during my field research can be used for studies in the future. Only a few lamas were living until the 1990s. However, they are not only contributed to restoring these monasteries but also trained young generations and they taught the histories and traditions for teachings and khurals of their monasteries.

The old lamas told everything they knew about their monasteries to their pupils. The hand sketches left by these old people and photos of the remaining of these monasteries were collected during the field research. My research was based on the field research materials mentioned above and some specific methods were used in the research. First of all, I am an ordained lama. One of the advantages of my field research was based on my background information about monastic knowledge.

The field research was conducted basically on the division of ethnic groups. This method made the scope of research clear and concise and saved a lot of time for the field research. My field research was conducted in Uws and Khowd Provinces between 2016 and 2017. The research divided the temples into the different ethnic groups of the two provinces which were part of the Oirat territory. B. Rinchen, noted in his *Монгол ард улсын угсаатны судлал, хэлний шинжилгээний атлас* that there were 33 monasteries and temples in the two provinces. I chose twenty of them depending on their roles in society and economy, the number of temples and monastic people as the object of my field research.

During the fieldwork, I visited every location of those monasteries and temples in the two provinces and took more than 200 photos related to the remaining ruins. I interviewed around one hundred people, aged between 30–85, wrote notes about untold stories and recorded interviews, and administered specially prepared questionnaires associated with the research. I took photos of the current landscape, investigated the remains of statues and sūtras. A

comparative analysis has been conducted within other researcher's notes, guidebooks, and other works.

Many people of sums, the Bayad ethnic group, Dörwöds, Öölds, Dzakhchins, Myangats and Torguut ethnic groups from Ulaanbaatar, Darkhan, Erdenet cities who have been interviewed for the purpose of the research and they gave much interesting information, and rarely known stories, and folklegend. All of these have been recorded. Many materials in connection with my research are located in museums in Uws and Khowd Provinces as well as in the museums in the sums that have been mentioned. Other materials linked to these temples and monasteries are found in the Central Archives in Uws and Khowd Provinces, the National Central Archive, Institute of History and Archeology of Mongolian Academy of Sciences, and the Library of Gandantegchenling monastery were searched between 2016 and 2018 but no specific documents were found.

Moreover, the conclusions were made to the comparison of the materials collected in my field research to other research materials from many scholars. For example, Laijing Datsang in Myangad sum was not included in *Монгол ард улсын угсаатны судлал, хэлний шинжилгээний атлас* by B. Richen and this newly discovered during the field research.

Also, new materials for special khurals and religious rituals, *Tsam* dances, *Maidar ergekh* ceremony, and other important religious ceremonies such as “Flying Maani relics” from Gomiin Khüree monastery performed only in these monasteries were added to my research results.

Besides, the special khurals and teachings in the monasteries, stories of the life of the lamas, the number of temples, jas or treasuries of the monasteries, the markets around the monasteries and social impact of these monasteries at that time were included to the dissertation. Furthermore, the landmarks of the locations, wells, and sacred piles of rocks near the monasteries were noted in my materials.

Information about reconstructed temples in Uws, Khowd Provinces is written as an additional source.

Regarding future plans, I consider that the research about the monasteries in Uws and Khowd Provinces will be continued in the future. Due to the short period for the study, some old monasteries in Myangat and Torguut ethnic were not visited at this time. Additional information such as photos and current status of remains, landmarks of the location for these monasteries needed to be included in future research. Furthermore, the research for the monasteries of the Uriankhai ethnic group in Khowd Province is waiting for survey and collection of materials and photos to this monastery have to be done.

Field study needed to be conducted on the old monasteries in Bayan-Ölgii province in the near future and materials and photos of these monasteries have to be collected. Photos and materials on the reconstructed monasteries in Uws, Khowd, Bayan-Ölgii Provinces since 1990 have to be gathered. A study among the monastic people who were the lamas at the monasteries in Uws, Khowd, and Bayan-Ölgii provinces have to be conducted.

The final goal is to create a database including all information on the monasteries in Uws, Khowd and Bayan-Ölgii Provinces, i.e. the Oirat areas.

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## **Appendix**

### **1-List of Monasteries and Temples marked on Rinchen map.**

**Ринчен, Б. Монгол ард улсын угсаатны судлал, хэлний шинжлэлийн атлас.**

**Улаанбаатар, ШУА 1979.**

Rinchen 11 Shartsekheen Khüree

Rinchen 12 Namiriin Khüree

Rinchen 13 Dejeelingiin Khüree

Rinchen 19 Ulaangomiin Khüree

Rinchen 20 Tögs buyantiin Khüree

Rinchen 25 Ööldiin Khüree

Rinchen 26 Öwgön Datsan

Rinchen 27 Naidangiin Khüree

Rinchen 28 Myangatiin Khüree

Rinchen 30 Ööldiin Shar Süm

Rinchen 31 Tögrögiin Khüree

Rinchen 32 Dzeregiin Khüree

Rinchen 33 Burgasnii Khiid

Rinchen 35 ÜyENCHIIN Khüree

Rinchen 36 Uliastain Khiid

Rinchen 37 Torguut Beiliin Khüree

Rinchen 38 Torguut Wangiin Khüree

Rinchen 39 Torguutiin Khüree

Rinchen 40 Torguut Wangiin Dashpandelin Khiid

## 2-List of Questionnaires

- *Please introduce yourself.*
- *Do you know anything about this monasteries and temples?*
- *Tell me the history of how this monastery was built?*
- *What is the exact location of this place ?*
- *How many lamas resided in the monastery ?*
- *How many temples did your monastery have?*
- *What kind of temples did it have?*
- *Do you know the location of the old temples or the temples of your monastery?*
- *What were the main deity and Buddha of the monastery?*
- *What kinds of special khural and ritual did they have?*
- *What kind of khurals, religious activities did they have? Did they have any khural which they take only here?*
- *If they had a Buddhist Philosophy temple, was there any training of Gabj and Geshe?*
- *Was there Maidar ergekh ceremony at your monastery? If so, when was it happening?*
- *When was the Tsam Dance ceremony of your monastery?*
- *Was there any stūpa?*
- *Was there any wall and fence around the monastery?*
- *Do you know the location of the old temples or temples of your monastery?*
- *Mostly what ethnic people were lamas at your monastery?*
- *Were the lamas living in gers or houses?*
- *Were the lamas having a seasonal break in the summer?*
- *Were your temples or monasteries mobile or immobile?*
- *Were there any lay people living around the monastery?*
- *Was there any market near the monastery?*
- *Was there any caravan for transporting goods from somewhere?*
- *How many jas were at the monastery?*
- *Which mountains and owoo were sacred?*
- *Were there any river or lake around the monastery?*
- *Was there any well in the monastery?*
- *Was there any garbage area for the monastery?*
- *How did they celebrate special holidays? For example Luner New Year?*
- *Did they have any woodblock printing place?*
- *Did they have special burial place for the deceased?*

### 3-Transcription of Mongolian Words

Cirill letter	Latin letter	Cirill letter	Latin letter
А а	A	П п	P
Б б	B	Р р	r
В в	W	С с	s
Г г	G	Т т	t
Д д	D	У у	u
Е е	ye	Ү ү	ü
Ё ё	yo	Ф ф	f
Ж ж	J	Х х	kh
З з	Z	Ц ц	ts
И и	I	Ч ч	ch
Й й	I	Ш ш	sh
К к	K	Ъ ъ	i
Л л	L	Ы ы	ii
М м	M	Ь ь	‘
Н н	N	Э э	e
О о	O	Ю ю	yu/yü
Ө ө	Ö	Я я	ya



#### **4-Case Studies**

**J. Lkhagvaa, from Bayad ethnic group, a resident of Khyargas sum of Uvs Province, was at the centre of Khyargas sum, Uvs Province on 13 June 2016.**

**- *When and where were you born?***

I was born at the Shore of Khyargas Lake in current Khyargas sum, Uvs Province in 1935. It was a difficult time because there were wars around the world and political repression in Mongolia. I don't know much about Dejeelingiin Khüree monastery. However, when I got a job at the artel', a small industrial centre, a few people who were lamas ordained with getsel vow at the khüree were working at the centre. It was a difficult time because speaking about religious topics was prohibited. I heard that Dejeelingiin Khüree monastery was the biggest one in Arwan Bayad Khoshuu before it was closed.

**- *Please tell me about Dejeelingiin Khüree monastery?***

I don't know much about this monastery. However, there were 40–50 people who were lamas in the khüree before they became laymen. There were many people including painter Choimpel who made this chest drawer and was my instructor, my aunt Lungaraw, we called him *dedee* (lama). I forgot most of the names of them. I was very young and was living in the countryside. In 1952, when I became 17 years old, I came to the artel' at the centre of the sum to become a craftsman. Some of the lamas were repressed and some of them became laymen and they were working in the artel', a small factory founded by them. As it was told by those people, Dejeeling Khüree monastery was the biggest monastery in Arwan Bayad Khoshuu until it was destroyed. Among the monastery in Arwan Bayad Khoshuu of the Bayad people, Dejeelingiin Khüree and Tsalgariin Khüree were the two biggest monasteries.

**- *When you were arriving at the remains of the monastery, were there remains of any temples at the location?***

There were almost no remains because people build their fences on top of the remains. However, people were not building anything on top of the remains of the main temples. Any other locations were used.

**- *Do you know who dismantled the monastery and when did it happen?***

I haven't heard anything about it. It was prohibited to talk about it to anyone or talk with anyone. It was a difficult period as if someone tried to talk on this topic, he might have ended up in jail or he would be thought counterrevolutionary.

**- *Which buildings at the centre of the sum were built from the materials of the old Dejeelingiin Khüree monastery?***

As far as I know the first building used the materials of the monastery was the hospital building. It was also torn down due to decay and later, the materials of the hospital were used for building the small temple at the new centre of our sum. During the decaying period, it became empty without getsuls and lamas and anything related to the monastery was considered wrong. People who were lamas at the monastery became laymen. They founded an artel', a small handicraft workshop, and they were doing crafts with iron and wooden materials. When I was working with them, I had many pleasant conversations with those people. They were very nice people who talked about many incredible stories. In the beginning, the monastery was built at the location with 13 Gatlah (Mo. *yatulqu*, Khal. *gatlax*) [Raft]. They said that there was a big Chinese market at uphill side of Orosiin Ulaan Khad (Mo. *oros-un ulayan qada*, Khal. *orosiin ulaan xad*). Also, behind the locations of the old monastery, near this garbage area with white rocks, they were doing some rituals during the Lunar New Year. These old men had open discussions with me even though they were having very cautious to other people. Gaagaa, one of the elderly people, was secretly invited by local people for a special ritual. He had said that he would not go unless Lkhagvaa comes with me. Now I remembered that they were highly educated people including Choimpel, Sid and Shar Rawag. Gaagaa was having a recitation of a sūtra when Bayanmönkh, champion of national wrestling, was wrestling during the Naadam but it was really a secret activity. I knew it because I saw it. This old man invited his friend for a tea ceremony during the Lunar New Year. It looks like they were having a tea ceremony but the real purpose of it was not that. He had a recitation of teachings from sūtras with the people who were lamas at the monastery. After the teachings, he gave some food offerings to them and to me. I am lucky to have that opportunity.

***-On which day of the Lunar New Year was that meeting?***

On the first day of the Lunar New Year. They were well-educated elderly people. Later their sūtras were put on the altar in the new temple built with the wooden materials of the hospital. There is another new temple which was built next to the old one as you know.

***- Where were the Buddhist statues and sūtras buried? Did the elderly people say anything to you about it?***

They did not say anything. However, they were buried at the hill of East Salan. Later, people dug and found sūtras, rosary and other religious items from that location. I think working with those well-educated lamas was a rare opportunity for me. These Buddha statues on my altar were crafted by the lamas in Tsalgariin Khüree monastery. Before I was born, my brother died in a horse accident and that's why they were made for.

***- Have you heard anything about the jas?***

Of course, I heard something that it had many livestock. But what happened to them is not clear. There was a Tsongkhapa jas and my father herded their camels. This jas was a rich one with five kinds of livestock.

**- *How many camels were in the jas?***

There were more than one hundred camels and my father was herding them at the land with feather-grasses. At that time, my father was given one horse for payment of herding camels for one year. My brother died in a horse accident and thus gave back all the camels to the jas.

**- *Did your father say anything about someone else who was herding the other kinds of livestock?***

I don't remember anything about my father because he passed away when I was six years old. Brothers of my mother were lamas. They were Tsookhor Dzonrow, Darkhan Dzonrow. They both have the same name: Dzonrow.

**- *Were these two people repressed?***

No, they weren't. They became laypeople and one was working as craftsman until he passed away, another was living until recently. They were ordained as getsel.

**- *Was there anybody who had Gabj title working in the artel?"***

I don't know anything about it. I heard Gaagaa lama had a high rank. Also, Dzunraw was a very respected person. He was also a high lama. They have never married.

**- *Do you know anything about where the lamas from the old monastery were put in prison or how many lamas were repressed?***

Any of these did not happen here. All of them were arrested here and transferred to the centre of the province or to the city to execute.

**- *Do you know the exact number of lamas who were executed?***

The exact number is not clear but may be over 100. There were many lamas in our monastery because there were two big cauldrons for making food for the lamas. Now, one is in the museum in the centre of the province while another was sold for recycling abroad. That should be preserved here. My uncles were keeping some sūtras and religious items of the monastery until they gave them to the newly built monastery.

**- *Do you know what happened with the altar of Dejeelingiin Khüree monastery?***

I don't know.

**- *Please tell me more about the Tüd food of Dejeelingiin Khüree monastery?***

I heard that there was special food for lamas. It was small and brown and was made with torma. Only in our monastery, this food was given to the lamas. Now, some people make it during the Lunar New Year.

***- Was there any Sor ritual in Dejeelingiin Khüree monastery?***

Yes, they had this ritual. There were 13 rafts along the Baitsaa River (Mo. *bayičaya γool*, Khal. *baicaan gol*). Therefore, in order to pacify the obstacles, they had a special khural and the Sor ritual.

***- When were they having the Sor ritual?***

They were having it before the Lunar New Year. There is a special location with white stones for Sor Ritual, above the old Russian market location. They were having this ritual every year.

***-Have you ever heard that they were having Tsam Dance ceremony?***

I don't know about it. My mother said when she was young when she was travelling with camels to watch the *Tsam* Dance ceremony. That was the last *Tsam* ceremony. It seems that the *Tsam* ceremony was a very pleasant event, and it was held only once or twice a year.

***-Have you ever heard anything about laypeople living around Dejeelingiin Khüree monastery?***

Maybe poor laypeople lived around the monastery. Also, there were small Chinese and Russian markets there. People robbed the Chinese market. A few people were caught and were punished with the hardest 9 tortures. Only a man from Dzüüngow' sum, Uws Province, survived the punishment. A Russian market was at the location called Russian Red Rock.

***- Was there any wall around Dejeelingiin Khüree monastery?***

There was no wall around the monastery. All the temples were built with wooden materials. Only the foundations remained by now. There is a rumour that something is buried at the foundation.

***- Do you know anything about how this Dejeelingiin Khüree monastery was built?***

I don't know many things about it. It seems that the monastery was built near Bilüüt River and it was moved to the current location as they thought it is close to the local people. The centre of our sum moved many times. The elderly people, who were lamas, told me something about it. They said that a good time will come, you will see it but we may not be alive after 50 years. When this monastery was built at the first time, its location was at brown coloured land like the colour of the back of a brown rabbit. Finally, it would stay a place like the back of a turtle. Our sum would be rich at that time, you would see this good time. After the old monastery was destroyed, the head of the sum divided it into three sums, Dzüüngow', Malchin and Tsagaan Khairkhan sum in Uws Province. After a few years, these two were united again, and it was moved from the old location to the current location. I was participating in the moving the centre sum. Now, I am living well with the help of the merit of those lamas.

***- How many years did you work with these lamas?***

I had been working for about 10 years until I transferred to Baruun-turuun sum in Uws Province.

**- *How was the monastery dismantled? Have you ever heard anything about the process?***

I haven't heard anything because the lamas were not saying anything about it. When I came to the artel' to work, there was almost nothing. I don't know where all these materials and parts were moved.

**- *Were they saying anything about how many temples, stūpas the Dejeelingiin Khüree monastery had?***

They did not say anything. It was prohibited to say something about it.

**- *Were there any statues of Buddhas or altar at the home of these lamas working in the artel'?***

There were some altars and statues of Buddhas but they were hidden. I think they were holding their khural secretly in the evenings. There was a statue of the Buddha in a sitting position. Also, they had an altar-box for the Buddha. In 1953, they asked me to make the box. Later, my uncle Tsookhor Dzonrow gave this statue to his grandson Sosorbaram, a scholar. Now, he lives in Ulaanbaatar. They said that this statue of the Buddha was a very important object of veneration in the monastery. He kept this statue secretly. Once, when he dropped the statue, he said that the time of his death was coming. Soon after this, he indeed passed away. When one of the lamas passed away, others were having rituals and they did not allow there anybody else. However, they only allowed me to go to the burial ground or the graveyard. Dogolon Khaimchig was a lama at the monastery with getsel ordination. He called one of the lamas and told him to lay down to the ground. He was reciting a sūtra and drawing a line around the person on the ground with a vajra. Then he called the next person to lay down and he did the same thing. They passed away in the same order as they did in the ritual. They were really extraordinary people. I have pictures of those people. I will give it to you.

**- *Did you hear anything about the Tibetan Gachin lama at the Dejeelingiin Khüree monastery?***

I did not hear anything about him. However, I heard a person whose name was Dambiijantsan, also known Shaarkh. He was causing distraction at the monastery and when he moved to Khowd later, my father helped him with the camels of Tsongkhapa jas. He was scared only by Tüshee gūn which is maybe the head of the Dzüüngow' sum current time.

**- *Do you know anything about Dayanch lama?***

I heard he was a well-educated and high lama. There is a state near the Tsetsenkhairkhan Mountain (Mo. *čečenqayirqan*, Khal. *cecenxairxan*) for this lama. Sadly, Tseren, a driver, broke this statue accidentally when he was moving timbers from the mountain.

**Kh. Bayanmönkh, from Bayad ethnic group, a resident of Ulaanbaatar, was interviewed at the centre of Ulaangom sum of Uws Province on 20 June 2016.**

***- Tell me what do you know about Dejeelingiin Khüree monastery?***

The monastery was completely destroyed before I was born. The snuffing bottles of the lamas were gathered and the broken pieces of the snuffing bottle made with chalcedony stone were everywhere. As a kid, we were playing with those pieces. We placed them on the big flat stone and we tried to hit them with throwing stones from long distance. It seems that someone took the gem stones on top of the snuffing bottle and broke the body. Some of the lamas became laypeople and married. For instance, my uncle Jimba became layman and he moved to the countryside to become a herdsman. He got married. Later, I met with the uncle when he was about 80 years old. He said that there were more than 1000 lamas residing at the khüree and he was seeing that many lamas with yellow clothes were going to the temple every morning. It was a magnificent khüree.

***- Have you seen the remaining of the foundation of Dejeelingiin Khüree monastery when you were young?***

Yes, I have seen it. These foundation of the stone pillars are still there now.

***- Did you know any lama when you were young?***

I knew Choi Aidai lama, Tawan Sakhal Dorj lama, lama Jimba, Sid Gaagaa when I was young. Sid Gaagaa was arrested during the repression time. However, he was released. Because I was too young, a pupil, I don't know many things. Seeing a lama was prohibited. However, we were having San pūja secretly from these lamas.

***- Did you have a guru?***

I was a disciple of my uncle Jimba, younger brother of my father. I helped him only for dusting, wrapping his sūtras as well as memorizing a very few recitations. He advised me that as I was very busy I didn't need to learn them. Also, "this is not a good time to learn Dharma teachings." One important thing was that they said that this religion will flourish again one day and it will be stronger than ever before. I wasn't believed in what they said. However, what they were saying is really accurate today. When they said that religion will be stronger than that it was, I was thinking that it was too late to be flourished again. They were well-educated lamas.

**Ts. Tsetsenkhüü, from Bayad ethnic group, a resident of Malchin sum, Uws Province and Khamba Lama of the reopened Tsalgariin Khüree monastery, interviewed in the centre of Malchin sum, Uws Province, on 16 June 2016.**

***- Tell me the story of how Tsalgariin Khüree monastery was built?***

A long time ago, Bayad and Dörwöd people relocated from the far side of the Altai Mountains. They belonged to Dörwöd Dalai Khan khoshuus. First, Arwan Bayad Khoshuu of the Bayads sat at Togtokh Hill. Their first temple was built on the bank of Delger Mörön River in Türgen sum in Uvs Province. Their next temple was branched from this monastery. This branch was called Namiriin Khüree monastery. After this, Tsalgariin Khüree monastery was branched from the first monastery. They came over Burzaalin Mountain and it was located at the source of Gedreg River and in the south of Bayan Khairkhan Mountain. The remaining of the old location is at Khag (Mo. *qay*, Khal. *xag*), 1.8 sq. km shaped and stone foundation is about 1.5 km further from this location. Dejeelengiin Khüree monastery was branched from our monastery in 1909 and Gachin Lama, who came from Tibet, said that there was a very wrathful demon at this land. Therefore, having *Tsam* dance at this location was not suitable. So they decided to move back to the location where the centre of Khyargas sum in Uvs Province was located. Six of the Arwan Bayad Khoshuu were moved to this location and four of them stayed here. Until 1930, Dejeelengiin Khüree monastery developed better than our monastery and *Tsam* Dance ceremony, and astrology 'lit' were organized at this monastery. Naranbulag, Tes, Dzüüngow' and Khyargas sums of the current administration belonged to our monastery.

***- Tell me about the rebuilding of the Tsalgariin Khüree monastery in 1990?***

The rebuilding of the monastery started by the initiative of Sanj Bandi, who was my teacher, in 1990, the year of the White Horse. Some people, who lived in Tes, Dzüüngow', Baruun Turuun and Khyargas sums were lamas at the monastery, gathered for the initiation of B. Sanj and founded an association of Buddhist religion on October 4, 1990. Two people from here attended the first meeting and they said that there was a good time for coming together and the next step it to rebuild a temple. Tsogchin temple was preserved as a warehouse of wool. That was a 9 jang temple in size. Also, there were small temples such as Sakhius, and Tarwa. The main khural was Tsogchin and Choir. Khailan khural was in the first month of summer, Yerööl khural and Maani khural was in autumn. Every rituals and pūja were according to the old tradition. Sanj lama, Taya, Gonchig, 2 Dawa from our sum, Danzan lama from Naranbulag sum, Büdee and Lodon from Tes sum, Dandar, Sid Gaaga from Khyargas sum came here for the opening ceremony. They taught some kids from Tes, Naranbulag, and Khyargas sum. The monastery were extending at that time. Because of many years of decay, it was difficult to use the old building as a temple and it was dismantled to build a new temple. The wooden materials were used to build the new temple in a small size. Also, there is a small white building next to the temple. Our old Tsogchin temple is the only building stayed intact during the socialist period.

***- Was the Tsogchin Temple stayed there until which year?***

It was until 1990 and because it was used as warehouse, wooden materials and pillars were decayed. Therefore, it was dismantled and rebuilt again in smaller size. The pillars in this temple were the pillars of the old Tsogchin temple. There are 16 pillars like these.

***-Was there any stone wall around Tsalgariin Khüree monastery?***

A long time ago, there was a stone wall around the monastery. When I came here in 1990, there was a small temple for Sakhius but there is a different building right now. Also, there were Jüd, Mamba temples and about 8–9 lamas in each temples. The Tsogchin temple was in the north. There were big khurals in the morning as well as evening. We were calling it as Khag. There was a 9 jan temple for Tsogchin temple. Lamas of this temple lived in *gers* around the temple. There was a fence around lamas ger and where there is garden park currently next to the administration office of Malchin sum. There was conch shell sound for the call of the khural in every morning. All the lamas came every morning for this call and they dismissed after they finished the morning khural. Most of them lived in *gers* but there were a few clay houses, too.

***- What is the reason that they moved from the old location after nearly 100 years?***

After 100 years, there was endemic disease spread and they decided to move to a new location. An astrologer said that the new location had many good properties, so they moved the monastery in 1890. A Gachin lama from Tibet said that he wanted to have *Tsam* Dance ceremony but the location was surrounded by mountains Bayan Khairkhan, Tolgoi Mountain (Mo. *toluyai ayula*, Khal. *tolgoi uul*), Berkh Mountain and also there was a very wrathful demon. This could be the reason why they moved Dejeelingiin Khüree monastery in 1909 third times. This location was the old location of the centre of Khyargas sum, and 28 years later, it was completely destroyed.

***- What is the exact location of this place?***

It is south of Bayan Khairkhan Mountain on the bank of Khedreg River. It was the period of Chagdarjaw, head of the khoshuu at that time, about the year of 1875. This noyon initiated the building of the monastery.

***- What was the title of the head lama of the Tsalgariin Khüree monastery?***

Sainbayar lama, ordained with gelong, was the head of the monastery. Later, he did not wear any clothes and was meditating in a cave with stone pavement. As the Tsogchin Temple was big in size, during the winter, there were wood burning pots in front of the old lamas while there were not such pots in front of younger lamas. Our temple had Śrīdevī sakhius. Therefore, there was a Śrīdevī khural during the night on the 30th day of the last month of winter. Next morning, there were white frosts everywhere on the floor just like the bird path. The main temple was an enormous size and there were about 300 lamas. Sainbayar lama was a siddhi.



**- Was there any well in the Tsalgariin Khüree monastery?**

There is a river in the south of the monastery. Also, there was a spring in the east. Therefore, there was no well.

**- Was there any sacred mountain?**

Bayankhairkhan Mountain is a sacred mountain. There was a special ceremony for the sacred mountain on the 15<sup>th</sup> day of the first month of summer and Arwan Khoshuu of the Bayads were involved in the sacral ceremony. There were 2 owoos, 1 big and 1 small.

**- When was the Maidar ergekh ceremony?**

-We had this ceremony on the 16<sup>th</sup> day of the first month of spring. There is a trail of the ceremony until now. There were 4 owoos and one small owoo for the altar. People were circling around these owoos with their sūtra on their back. Around this time was delivered off-springs and herdsmen brought new dairy products such as curd, milk, yoghurt. My lamas were having remembrance of these good times of the past.

**- How many jas were there?**

There were 5 jas. This means that there were 5 temples with 5 jas, one for each. They were rich in having much livestock. At that time, if someone who had livestock passed away, his livestock was offered to the jas by his relatives. Later, these jas employed a person who managed their finance. Once, a burglar stole some money from the jas. It happened around 1910 and my Lama was about 10 years old at that time.

Our lama Sanj studied Dharma teaching at the monastery until 21 years of age and he became a well-educated lama. Because he had a good voice, his teacher wanted him to be a chanting master of the monastery. However, he refused this offer because he thought that if he becomes a chanting master, he has to attend the daily khural and it would make him difficult to concentrate on his studies. Thus, he went to Ikh khüree on foot with a lama, a guide person and a load on a camel and they reached Ikh khüree after 33 days of the journey. He did such a journey to study Dharma teaching at Ikh khüree for 4 years. Later, he was ordained as gelong in Ikh khüree. I don't know whether he completed Gabj training or not.

**-Are there any remaining sūtras or Buddhas' statues from the Tsalgariin Khüree monastery?**

Our khüree was almost completely destroyed. There was a person called Namdag. At his young age, he studied at the monastery and learned the traditional script. When a community of agriculture was built at the sum, he was employed there. Some administration people decided to dismantle the Tsogchin Temple. Namdag said "We have a new store, so we need a warehouse, too." Therefore, it became used as a warehouse instead of building a new one. This is a story of how the Tsogchin Temple was saved from destruction. He was working as a

storekeeper at that store. At the end of 1937–1938, most of the lamas were arrested, some of them became laymen as herdsmen and only 4 lamas left for the khural at the monastery. On last day, my lama guru Sanj Bani, Bor Yondon, Setgen Sanj gathered in the morning for morning khural. They said that degenerated time had arrived and they could not maintain a Sangha assembly. “We may reborn in Devaajingiin oron (Paradise) in next life together.” That was their wish to each other. They locked the temple and gave the key to Yondon, how was the head of the sum at that time. He was also arrested for his religious activity and he was sentenced to 15 years work in labour camp of chalk producing in Tsagaanuur sum, Khöwsgöl Province. In 1990, when the monastery reopened, my lama guru, and Yondon came to the opening and they said that their wish was fulfilled after fifty years. They led the opening of the khural. However, these lamas secretly held a khural once a year at someone's home.

**Tserenchimed, from Dörwöd ethnic group, a resident of Ulaangom sum of Uws Province, Da Lama of the reopened Gomiin Khüree monastery, interviewed in the centre of Ulaangom sum, Uws Province on 16 June 2016.**

***- How was Gomiin Khüree founded and who founded it?***

Aaw lama Luwsannamkhai is the founder of our monastery. It was mentioned in many source materials. Also, his chawchaa (teeth) is preserved until today. There was a temple dedicated to him in our monastery. I think Aaw lama resided in the monastery which was located in the north of Tenger Mountain, currently in Gansu Province in China. Because of the case of "Fire on a horse", he moved to this land with his Śrīdevī sakhius.

They started to build their monastery between 1755–1756. In the beginning, they had a temple with walls of felt and they were mobilizing in the summer to the Kharhiraa Mountain (Mo. *qarkhiraya ayula*, Khal. *xarxiraa uul*). This land was their winter location. They settled their temple in the 1800s. I heard that they were building a Tsogchin temple in the size of 32 jan. It was 3 storey building and Chinese people built it. Later, when he was building Ustiin Khüree monastery in Tuwa, he heard that Gomiin Khüree monastery was destroyed and he was crying for his regrets because it was the most beautiful monastery he had ever built. This monastery was not just beautiful from outside but also the interior of the monastery was impressive. There was a tale that the eyelashes of the engraved dragon on the pillars of the temple were blinking when someone looked at the dragons. First, it was founded at Gulz Khainag of the Oirats near Tenger Mountain and later, it was settled at the current location.

***- What kind of Jüd tradition does it have?***

It had Günchin Igchaa. They brought all their monastic rules from Tashilhunpo monastery.

**- How many temples and monasteries had a relationship with your monastery?**

Our monastery had close connection with Dashichoilong (Tib. *bkra shis chos gling*) monastery, located in Khowd Province, Namiriin Khüree monastery, Dejeelingiin Khüree (Tib. *bde skyid gling*) monastery, and Tsalgariin Khüree (Mo. *čalyar-un küriy-e*) monasteries branched from Gomiin Khüree monastery. However, Tögs Buyantiin Khüree monastery was founded separately and moved to the current location later.

**- What kind of khurals, religious activities did they have? Did they have any khural which they held only here?**

Because it was a khural monastery, they had almost all kinds of khural and they had 7–8 temples. They also had Laijing khural. They had this khural at Laijin datsan. They had *Tsam* Dance ceremony, too. A special feature in our monastery was the flying Ürel. A French man left a notice about it when he was passing through this area because there was war in the land of Russia.

This is historical evidence and there are also stories about it. I heard this story from my elderly lama. When Gomiin Khüree monastery rebuilt in 1990, Ligzen was the Khamba lama. He was Gonir lama in the old monastery and he was the person who closed and locked the door of the old monastery last time. Also, he was a person who opened the door of the new temple which was built in 1990. When he was Gonir lama, while he was doing the daily maintenance of the monastery, an officer of the army came into the temple one day and he said "I had many wrongdoings in my life. Therefore, please pray for me. If you need anything from this temple, you can take it. This is the only thing that I can do for you". According to his demand, the lama took only ingredients of the blessing pills. In 1990, when the temple reopened, this lama opened the new temple and became the Khamba lama. He was a resident of Dawst sum in Uws Province. The second Khamba lama, after the first lama, was Otson Darjaa. Darjaa is his real name. Once, when we had a ritual for an Owoo at the pass of the red mountain, he said a story while we were sitting next to a big rock. He said, "This is a location that we had a ritual that we defeated a local demon". What it does mean that there was a gelong lama with sewjid at Gomiin Khüree monastery. He was very good looking, well-educated, hard-working lama. Once, there *Um Khanchid*, local demon, came to his *ger*. It was a very strong one. When the lama came home, he saw that his home had been cleaned. He told about what was going on at his home to his guru lama. He replied "You should not be afraid of it. There could be a reason why it is happened like this." The young lama was doing just like according to his guru said. Later, the young lama saw that there was hot tea made by someone. When he said about it to his guru, his guru said "It is not the right time". One day, his guru called his disciple and he said "Now it is

the time. When you get home, you should say ‘Be visible’ and also ask her why she was acting like this. She might say that she had married with you. So, you ask her to do something for you. She would wonder how she could be. You should ask her to bring Maani Chogo sūtra from a temple in Tibet”. So, the young lama went home, the hot tea was ready to drink in the pot and his home was neat and clean. After the young lama said loudly that “You should become visible”, a beautiful woman appeared in front of him. According to what his guru suggested to him, he asked her to bring the sūtra. She replied that it is a very difficult task. However, you should burn the dried dog mess after I go. She turned into a fly and flew away. Astrologers of the monastery calculated the returning time of the demon. They built a Shuurag at the pass of the Ulaan Mountain and they were waiting for her. They decided to have Jinsreg (Tib. *sbyin sgreg*)<sup>649</sup> after she entered into the Shuurag. All the lamas were waiting in a long line staring at the Togtoh Hill. They saw red and black smoke moving fast toward them. When the lamas burnt incense the red smoke appeared on top but when they burnt dog mess the black smoke appeared. When they approached the location she threw the sūtra. When she entered into the Shuurag, the lamas burnt it and they started the Jinsreg. This is how they defeated the local demon. When she threw the sūtra, the last four pages were burnt in the fire of the Jinsreg. This is a story of how they had the Maani Chogo sūtra. Astrologers of the khüree completed the last four pages of the sūtra from the Kanjur and Tanjur sūtras. When the lamas of the khüree make the blessing pills according to the instruction of the sūtra, it flies. This is the reason why flown pills come near the dog mess. Later, some temples from Khowd and Dzawkhan Provinces brought the Maani pills but it didn't fly. If they brought 4 lamas from Gomiin Khüree monastery, it flew.

**- Was there any wall around the Gomiin Khüree monastery?**

There was a complete wall around the monastery. However, Kanjur temple was among the *gers* of the lamas. There is an illustration that Tsend and Rawsal drew from a photo. Lama *gers* were around the temple. Around the *gers* of the lamas was a drainage system of ditches. Outside of this drainage, there was a wall and remaining of the wall when I was young. Its width was equal to the width of a carriage. Now, it is gone completely. Kanjur, loaded on a camel, circumambulation happened once in every autumn and spring. It seems that it was a extant land.

**- What area belonged to Gomiin khüree monastery?**

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<sup>649</sup> Jinsreg (Tib. *sbyin sgreg*). Fire-offering, the ritual burning of different types of food and other precious offerings.

There is no exact information about it. However, it seems half of the area of the current land of our province. It was covering the area from the location of the airport to the location of the administration building now.

***-Was there any sacrificed owoo in the surrounding area of the monastery? Which owoo were sacrificed?***

Chandman' Mountain was worshipped by the monastery. When they worshipped it, many people from many different khoshuus gathered. There was another venerated mountain in the south which is Uwsh Shar Mountain with uwsh ordination. Other owoos were worshipped from on top of this mountain. There were many sources mentioned in it.

***- How many well-known lamas lived in the Gomiin Khüree monastery?***

Angi Sadow lama was well-known all over the Khalkha area and Tibet. His works are still used in many monasteries. How he became well-educated was that there was a special training method for emanation khutugtu of Mañjuśrī and other khutugtu. It is maybe because he was a special talent person, he was called Angi, meaning literally special talented or very smart person. Ongiin khoshuu had a stamp of degree. It was another name of Dzorigt Khanii khoshuu. The reason why it was called Ongiin khoshuu was that the most people earned Gabj degree in a year. Also, our monastery was called Ongiin Khüree monastery. Dörgön sum from Khowd Province, Dzawkhan, Naranbulag sum, Ulaangom, and Dawst sum belonged to Ongiin khoshuu or Dzorigt Khanii khoshuu in Dörwöd Ünen Dzorigt Khan Province.

***- Are there any remaining Buddha statues or temples from the Gomiin Khüree monastery?***

I almost forgot to mention another very famous Manal khutugtu Tsorj lama, who was the Khamba lama in Gomiin Khüree monastery. This lama was from Ölgii or Naranbulag sum in Uws Province. Also, there was Badrakh Gүнchin lama, the 9<sup>th</sup> Khamba lama of the Mamba temple. He was the younger brother of my grandfather. There were many tulkus and rinpoches in our monastery. Some of them were Khamba lamas in Gomiin Khüree monastery. These khutugtus were not recognised by the referee of the Bogd gegeen. However, they were well-accepted by local people.

***- Was there any appointed khutugtu in your monastery?***

They were not recognized by the Bogd gegeen. However, they were well-known among the local people due to their outstanding knowledge in Dharma.

***- When was this monastery closed?***

It was closed in 1937. I heard that people from Ulaanbaatar came here to close it.

***-At that time, there was an uprising by lamas. How did that happen?***

I heard that the uprising happened at the Tögs Buyantiin Khüree monastery. However, lamas were not organizers of that uprising. There were some suspicious people who ignited it. It was outside job what was organised intentionally to take down all the religious activities. Well-educated lamas were not doing such meaningless activity. However, all the lama understood that there bad times were coming for religion. Therefore, high lamas repelled their young students to the countryside as laymen, took what they thought necessary items in the future, and hid them in secret places as much as they could. An important thing left from our monastery: Śrīdevī sakhius sculpture saved by Nergüi lama. I have an old *deel* of one of former Khamba lamas of Gomiin Khüree monastery. You may ask about how this came to me. When Ga lama (Gaadan Khamba lama) became the Khamba lama of Gandantegchenling monastery, Ts. Rawsal brought it and gave it to him. When Ts. Rawsal left the monastery, Ignen lama was the last Khamba lama of Gomiin khüree monastery. When he brought the *deel* with robes, he requested it to transfer to the next generations. Other remaining things are Chawchaa (teeth) of Aaw lama, items used to make the blessing pills, and many *rinsels* were preserved. In the recent ritual of making the blessing pills, we temporarily gave them to use it. All people who had these precious items wanted to give them as offering to the monastery. Lama Badrakh was the younger brother of my grandfather. Badrakh was the father of my grandfather. 2 younger brothers of my grandfather took all the sūtras and other items including 2 silver rams from the Mamba temple and buried them at Khökh Tolgoi in the current Dawst sum. When I was young, people told me the exact location. It is not excavated until now. I told about it to the 9<sup>th</sup> Jebtsundamba khutugtu Jambalnamdolchoijijaltsan (Tib. *'jam dpal rnam grol chos kyi rgyal mtshan*). He said that you would find them when there is the right time.

***- Were there lay people living around the monastery?***

Lamas were living around the monastery inside a big white wall. There were no other poor people living outside of it. However, herdsmen were leaving near the monastery. For example, the descendants of Khagarkhai Balsan, who was a richman, live in our sum. This rich man had big livestock and he gave livestock to the khüree and also to people who needed it. The nickname, Khagarkhai, was given to him because he was freehanded person. Before the khüree was closed, the lamas in the monastery had discussed about what they should do to the benefactor Balsan. Then they had a special khural dedicated to make this benefactor and his descendants living a wealthy life. Now, all his children are wealthy herdmen with over one thousand livestock.

***- When was the Tsam Dance ceremony of your monastery?***

I think it was in the last month of spring. This ceremony was a kind of illusion. Elderly people used to say that when they were watching the ceremony, they saw many scary illustrations of masks. For example, there was a mask with an iron hook prawned from the eyes of the mask. When someone was curious about it and asked the meaning of the mask. The meaning of the mask was a representation of the punishment for someone who looked angrily toward his or her parents. A special place for the *Tsam* Dance ceremony was in the south of the monastery and had planted trees on both sides of the area. Also, there were high seats dedicated to watching the ceremony for the highest 3 lamas in the monastery.

**- *What ranks other lamas had except for Khamba lama?***

There were Tsorj lamas. Every temples had a Khamba lama. Someone became a Khamba lama of one of the datsans before he became the abbot of the whole monastery.

**- *How many jas were in the monastery?***

I don't remember the exact number of jas. The number of jas is mentioned in the book of A. Dumbarai just before closing.

**- *How many Chinese people lived around the monastery?***

Many Chinese people lived near the khüree. It was because of the influence of the Qing Empire. The name of the khoshuu Dzorigt Khan was given by Manchu emperor.

**- *Are there any remainings of Jayag from the monastery?***

There are no Jayag left by now. Monastery and temple were ruthlessly destroyed in the western region. There is not any remaining in the hand of local people.

**- *There are wooden pillars of the temples. Did you recognise them for which temples?***

Now it is hard to recognise for which temple they were used. These wooden pillars were brought here from the dismantled old building of the police. I used a crane to move these pillars when I brought them here. It has been 3 years after we brought here. There is a story of how these pillars were made originally. 25 gelong lamas prepared the logs. The flow of the Kharkhiraa River cannot reach to this land. It goes under the surface just before it reaches the lake. When there was a flood, the lamas put logs into the flow and brought them to the location of the monastery. An astrologer said that the best direction to bring the four main pillars is northeast. Nuurt Khargai (Mo. *naγur-tu qaryai*, Khal. *nuurt xargai*), Nagoon Juujaan Cairn (Mo. *noγuyan jāγujai-yin obuya*, Khal. *nogoon juujaan owoo*), land of the green tare, are in the way. It is at the source of Uws Lake. This is a very low land. Khargai trees grow in the low land. This land is a very beautiful area. 256 kinds of migrant birds came to this land. There was a big beautiful tree. While people cut that tree, it was bleeding and the people cutting the tree had nose bleeding too. The astrologer checked the tree and said that the tree was noyon or the leader of

all the trees in the area. He said to stop cutting it and they stopped it. So, they changed the location of preparing logs. 40 men were carrying a log for one main pillar on their shoulders. I saw that the noyon tree is still there now.

**- *Are these pillars are the main pillars?***

The logs found later are not these main pillars but they are small pillars between these main pillars.

**- *I heard that there was a Laijing datsan in your monastery. Was there any lama who can do luijing ritual?***

I don't know any lama who can do Luijing ritual. Because we had the temple. Therefore there must have been lamas who can do the Luijing ritual. This temple was in the monastery. However, Tögs Buyantiin Khüree monastery had Naro Khajod sakhuis.

**- *Where was a place for the garbage of the monastery?***

There was a small hill in the south for throwing the tormas, meat and bones. It was southeast of the khüree and was in the east side of the former airport.

**- *Where was their burial place?***

It was at the hill of Kharkhiraa Mountain. However, the body of Tsorj lama or Choidar Khamba was cremated at the grass which is in the south of Ulaan Mountain. My Lama told me the exact location of this land. Some items used by the lama still are preserved to someone.

**S. Magsar, from Dörwöd ethnic group, a resident of Türgen sum of Uvs Province was interviewed at the centre of Türgen sum, Uvs Province on 6 August 2017.**

**- *Please talk about yourself.***

I am Samjil Marsar. We are the 7th descendants of Ishiinhen and it is our family name.

**- *Tell me what you know about Tögs Buyantiin Khüree monastery?***

I don't know much about this monastery. However, my father studied the Dharma at the monastery. This monastery was completely closed in 1938. When the uprising started in 1931, Buyandelger and Eldew-Ochir came here to defuse the uprising. Buyandelger was wounded with a bullet. After the uprising was crushed, 38 people were executed according to a field jury decision. There is a document in the National Archive about it. Some people say it was 40 people. However, the exact number was 38: 18 lamas and 20 laymen.

**- *When was your father studying at the monastery?***

My father Sampil Nalgar was born in 1912. He started his studies at the year of 6 and he had been studied until 1924, about 6 years. He became layman eventually.

**- *Tell me the name of your monastery and its history.***



Gaadan Khamba and some other people called our monastery "Rashjunailing". I thought its name was just Tögs Buyant. Our monastery had a direct relationship with Tibetan monasteries and it had 5 temples. I don't exactly remember the names of all these temples. However, there was a Düinkhor temples, because they held Düinkhor Khural.

**- *How many lamas lived in the monastery?***

Before it was closed, there were about 1000 lamas. In the archival material, it was registered around 800.

**- *Was there any special khural at the monastery?***

There was Maitreya khural in summer. During the khural was a drizzling showering and local people called it Maitreya Drizzling.

**- *Did the lamas have a seasonal break in summer?***

They had a break in summer and lived in the *ger* or house during winter. Young lamas with getsel ordination lived with elderly lamas.

**- *Were there any laypeople living around the monastery?***

Yes, they were. There were many laypeople living around the monastery. Some of them were herding *jas* livestock and some poor people were feeding by the *khüree*. Therefore, the monastery was not only for lamas but also for lay people.

**- *Was there any market near the monastery?***

Yes, there was a market. It was called Tsagaadain market. Silver coins were used in trading.

**- *Was there any camel caravan used for moving goods?***

I don't know.

**- *How many *jas* were there?***

I don't know the exact number of the *jas* but there were many. They were having around 90000 livestock.

**- *Was there any sacred owoo?***

There were few owoo. Makhardag Owoo was the main owoo and its location is at the source of Türgen Jiwert river. Seven lamas riding white horses held an offering ritual to the owoo and they organized a small *Naadam* after the ritual.

**- *Which rivers are around the monastery?***

Türgen River originates from Deglii Mountain. Jiwert River flows from the north. 3 mountain gaps are Buural Am, Türgen Am and Jiwert Am. The monastery was located at Buural Am, Makhardag, sacred owoo, was at the intersection of Türgenii Am (Mo. *türgen-u ama*, Khal. *türgenii am*) and Jivertiin Am (Mo. *jibertü-yin ama*, Khal. *jivertiin am*). There are also many small owoos worshiped by local families. Shaazgain Cairn was worshipped by Gulgud and

Targad tribes, and Owoo Usan Cairn (Mo. *obuya usun obuya*, Khal. *owoo usan owoo*) was worshiped by Zasguud tribe. There was another owoo called Lawda.

***-Was there any well inside the monastery?***

There is plenty of water near the monastery, so the monks used water of these rivers. Yarnai temple was in the south of Gempel Mountain. My father said that there was a wall next to the temple. This mountain is 300 meters distance from the khüree in the west.

***- Where was the disposal area?***

Garbage disposal area was at the north of the monastery. Remaining of old bones still there. It is about 500–600 meters distance from the monastery.

***- What kind of festival or celebrations did they have?***

Of course, they had Lunar New Year and *Maidar ergekh* celebration. There was another special khural called *Jikher Delgekh*. Now, I ask about it from lamas, they don't know it and they says that it might be Jinkhar. When I was a child, people who were lamas gathered at noon at home of Yansan and they were having a khural during the whole night. In next morning, they finished the *khural*. People who attended the khural were given food offerings wrapped in white cotton. Boortsog cookies and tud made with barley rise were included in the food offerings. The last *khural* was in 1983. Incense, food offerings and Jilher mirror were placed at the altar. I still had this mirror. I think this khural was only at our monastery. I also have other sūtras and many different Buddha and sakhius sculptures.

***- Was there any special burial place for the deceased lamas?***

I don't know any location for this purpose. However, people who were lamas call themselves "ongiin nökhöd" (classmates). My father had genen ordination in 54. When they receive a monastic or layperson ordination in the same year, they call each other with this name. If someone received genen ordination in 1964, they were called '64'. If someone, who received ordination in the same year, passed away the others were organising his burial ceremony. My father told me about doing Bodi lorgo. It meas doing the burial ceremony of the deceased one. When Agwaanchültem, the last Khamba lama of the monastery, passed his body it was buried on a high mountain. Later, if someone who was a lama passed away, his body was buried near the location of the burial ground of the Khamba lama. It is about 20 km distance from the khüree in the north. Luwsanchültem khamba was called Öwgön khamba. Previous Khamba lama was called Burkhan khamba. His body was buried at Bumbat Am. I don't know how many Khamba lamas were at the monastery.

***- What precious Buddha sculptures and texts from the altar of the monastery do you have?***

I have a Khajod and Dürteddagwa (Skr. *citpati*, Tib. *dur khrod bdag po*). Khajod was the main deity of the monastery.

**N. Baast, from Dörwöd ethnic group a resident of Ömnögow' sum of Uws Province was interviewed at the centre of Uws Province on 13 August 2017.**

**- Tell me about yourself.**

I am Namjidiin Baast. My family name is Zuudrag. I was born in 1958.

**- Tell about your monastery.**

The name of our monastery became Bishrelt Wangiin Khüree monastery in 1836 and there were about 1300 lamas. My lama said that, Namiriin Khüree monastery was built at the location when a silver cup stopped upside after 13 times of trial. There is a mountain called Tuulain Khar (Mo. *taulai qar a*, Khal. *tuulain xar*) in our land. The shape of the mountain is like a black witch. To defeat the witch, our khüree was built at this location. Also, Ulaan Shanaa Mountain is in the vicinity. The shape of this mountain is like a hero. A legendary tale says that this hero vanquished the witch. Another version is that there were 8 astrologers. The bodies of 2 of the 8 astrologers were buried on top of the black mountain.

**- How many temples were in your monastery?**

There were 8 Jüd temples, 2 Tsogchin temples and Janraisig Temple. The main deity was Maitreya and the main sakhius was Mahākāla.

**- What kind of khural did they have?**

They had daily Tsogchin khural and other 32 khurals including a special ritual for own hometown, Lama Chodwa, Doodüd and Yerööl khural.

**- Was there any khural special for this monastery?**

*Maidar ergekh* ceremony took place on the 16<sup>th</sup> day of the first month of spring. All people in the khoshuu were participating in the ceremony and the circumambulation. Our monastery was called *Ard* (outher) Dörwödiin Ikh monastery (Main monastery). When the lamas from our monastery went to another monastery, they didn't need a request from their gesgüi lama. However, if the lamas from other monasteries came to our monastery, they needed to ask permission from the gesgüi lama of our monastery.

**- Did they have Tsam Dance ceremony?**

Yes, they had but I don't know how many *Tsam* they had and when.

**- Was there any altar?**

Yes, there was. For example, Maani, Dharma, etc.

**- Was there a wall around the monastery?**

Yes, there was a wall around the monastery.

**- Do you know the location of the old temples or temples of your monastery?**

Janraisig temple was in the middle, Jüd temples were surrounding it and 2 Tsogchin temples were on both sides.

**- Mostly what ethnic people were lamas at your monastery?**

They were mostly from the Dörwöd ethnic group.

**- Were the lamas living in gers or houses?**

Some of them lived in *ger* while others in houses. There were many small windows on the wall of their houses called "the windows of Enlightenment".

**- Were there any laypeople living around the monastery?**

Laypeople were living around monastery and after the *khural* finished, some poor people were feeded with the torma called Lhagdar. Poor laypeople ate lunch from our monastery. There were many such people.

**- Was there any market near the monastery?**

I don't know anything about it. I guess there must have been. Like I said to you, our monastery was a big monastery.

**- Was there any caravan for transporting goods from somewhere?**

I don't know about it. I guess they don't have.

**- How many jas were at the monastery?**

I don't know how many were there. I heard that there was 1600 livestock for their jas in 1930. I have the materials of the jas of our monastery.

**- Which mountains and owoos were sacred?**

Shulmiin Khoo Mountain was the sacred mountain. This mountain shape is like a bull. Another sacred mountain was Altan Khökhii. Ulaan Shanaa Mountain, 10km distance from Namiriin Khüree monastery was also a sacred mountain and it had the shape of a hero. Only lama people had a sacral ritual on the mountain on the 3<sup>rd</sup> day of the first month of summer.

**- Were there any rivers or lakes around the monastery?**

There is Khar Us Lake next to the monastery. The shape of the lake looks like a paunch filled with ghee. Therefore, this lake was called Toson Lake (Mo.*t osun nayur*, Khal. *toson nuur*). There is praise that everybody living near the Toson Nuur would live with satiated life.

**- Was there any well in the monastery?**

I heard that there was a well. There is a remaining of that well. It was on the west of the monastery.

**- How did the monks celebrate special events at the monastery?**

There was a *Maidar ergek* ceremony. All people in the khoshuu participated in the celebration. Also, there was the Great Prayer for Zuliin 25. Everybody in the monastery was accumulating merits by prostration to Tsongkhapa.

**- *Did you have woodblock printing in the monastery?***

I don't know about it. However, there are many wood blocks for printing preserved until now.

**- *If a lama passed away, where was he buried?***

There is a land with white sand which was a location of the old khüree. It is at the hill of a mountain and it had a noise in autumn. This was the burial ground. Only the deceased lamas were placed at this location. It is about 35 km distance in the north of the monastery. There were well-known 8 astrologers in Western Mongolia. All of them lived in Namiriin Khüree monastery. That's all I know about our monastery.

**B. Soyol-Erdene, from Ööld ethnic group, a resident of Jargalant sum of Khovd Province, Khamba Lama of the reopened Khovd Shar Süm or Tügeemel Amarjuulagch monastery was interviewed at the centre of Jargalant sum of Khovd Province on 22 July 2017.**

**- *Please introduce yourself.***

My name is B. Soyol-Erdene, I was born in Erdenebüren sum in Khovd Province.

**- *Do you know anything about Shar Süm monastery?***

Let me tell you about what I heard from my guru. There was a gelong lama called Dondog. He had a small temple on the bank of Buyant River. It is not clear that who was that lama and where he came from. At that time, the wife of Yalangaa, a local administrator of the Qing Empire, got sick. Dondog gelong had a special ritual for curing his wife. To return his help, the amban wanted to build a bigger temple to this lama. The amban got approval from the Qing emperor and built a temple. They gave the name Tügeemel Amarjuulagch and it took two years to complete the construction. About 1000 Chinese workers came here for building and they produced dark blue bricks to build it. In 1938 the temple was dismantled and the bricks were used to build the building of the first primary school. These Chinese workers were special artists. Lama Luwsan, Gabj lama at the Dashchoimbel Datsan monastic school, told me that our monastery was very elegant looking and there were 8 yellow temples. He was studying in the Shar Süm monastery at a young age. These eight temples are Choir, Jüd, Agwa, 2 storey building with 2 doors at the front and back, Tsogchin. Because of the yellow colour of all 8

temples, they became famous by the name, the Eight Yellow Temple or Shar Süm monastery of Khowd. There is a travel note about this monastery by one of the foreign travellers. I saw that picture which was taken from behind of the monastery.

**- *How many lamas were there?***

During the period of Ööld khutugtu lama, there were lamas came from Myangat, Dzakhchin, and Ööld. There were around 450 lamas. Very high khutugtu lama and were coming from a as temporarily residing. Because of the political influence to this monastery, there were no permanent activities of training here. There were only seasonal khurals and ceremony. Lamas had a vacation during the summer and before the Lunar New Year, they gathered at the monastery for having Güüderiin khural, *Burkhan bagshiin chogo*,<sup>650</sup> *Bogd Lamiin chogo*<sup>651</sup> khurals. The monastery depended on the political administration of the Qing dynasty at Khowd. In the last few years, Ööld khutugtu Dambiidonme advanced the khural and activities of this monastery after he came from Ikh khüree when he had finished his Gabj training in Buddhist philosophy. He extended mostly the training of Buddhist philosophy in the monastery.

**- *What were the main deity and Buddha at the monastery?***

The Five Wrathful Deities of the Öölds. Those are the Ten Wrathful Deities: Jigjid, Gombo, Chojjoo, Baldanlkham, and Namsrai.

**- *What special khural and ritual did they have?***

After the Lunar New Year, they organized the *Maidar ergekh* ceremony on the 16<sup>th</sup> of the first month of spring. As it was built by the support of the Qing emperor, after the *Maidar ergekh* ceremony, they had special events like presenting movies, playing drama, dancing and singing. Also, they had the 21 Tārā dance and the clothes of the 21 Tārās were kept in the temple of the Green Tārā. This Tārā temple stood in the northeast side of the temple. At the second floor of the Agwa temple all *Tsam* dance masks were kept in special boxes. Luwsan Lama told me this story and he also said that all these masks were very beautiful.

**- *If they had a Buddhist philosophical temple, was there any training of Gabj and Geshe?***

They had this Choir temple at a late period. I saw the archive material that the most repressed lamas, 19 Agrampa and over 30 Gabj, were from the monastery of Erdenebüren sum.

**- *Was there any Tsam Dance ritual at your monastery? If so, when this was happening?***

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<sup>650</sup> Burkhan bagshiin chogo (Tib. *thub pa cho ga*). Ceremony in honour of the Buddha, held on the great days of Buddha.

<sup>651</sup> Bogd lamiin chogo (Tib. *bla 'I cho ga*). Ceremony in honour of Tsonkhapa, held at the anniversary of Tsonkhapa's death on the 25<sup>th</sup> of the first winter month. Prayers and benedictions were received on that day.

Yes, There was. Like I mentioned before, there was storage for the masks of *Tsam* Dance. I think it was performed at the same time when the *Maidar ergekh* ceremony. At the front side of the temple, there was a Yamban Gate. The remaining of it still visible. Luwsan lama said that the *Tsam* Dancers came out behind of this gate. The number of masks was not exactly 108. Only a few masks were shown as an exhibition of religious ritual.

**- Was there any wall around the monastery? How many stūpas were there?**

There were stūpas. There were 3 stūpas of Rigsūmgombo (Skr. *Avalokiteśvara*, *Mañjuśrī* and *Vajrapāṇi*, Tib. *rigs gsum mgon po*) on top of a small hill which is in the south of the monastery. There was a brick wall around the monastery and another stūpa was outside of the Yamba Gate. Later, this stūpa was dismantled and the bricks of this were used for building the storage of meat.

**- The lamas of the monastery were mostly from which ethnic group?**

The lamas were mostly from Dzakhchin, Myangat and Ööld ethnic groups. Later, as Dzakhchin and Myangat people built their own monasteries and temples at their own land, their number significantly decreased.

**- Were lamas living in gers or houses?**

A palace for the khutugtu lama was in the west side of the monastery. Lamas with high title lived on the west side in a small building. Because the left side the monastery was open, other lamas lived there. Only 1 or 2 lamas lived on a small house on that side. The remaining of the foundation of the building of lamas is still preserved until now.

**- How many lamas were living together in gers or houses?**

I don't know about it. Actually, I never asked it from anyone.

**- Were your monastery mobile or immobile?**

The monastery was permanent or immobile. There were no *ger* temples which was mobile during the summer. However, lamas had a seasonal break during the summer.

**- Was there any sacred mountain or owoo?**

There was no special sacred mountain. However, they were having the *Prichenbiin Doo* khural while they stay inside the wall of the monastery.

**- Were there any lay people living around the monastery?**

There were no ordinary or layperson at the Shar Süm monastery. They were monastic people, mostly lamas because the laypeople lived at the centre of Khowd near the San wall.

**- Was there transport caravan carrying goods from Khowd to the land of other provinces?**

I don't know if there was such caravan from Shar Süm Monastery. However, once my guru was carter in a caravan. He passed away at the age of 85 in 1990.

***- How many jas were there? What was the wealth of this jas?***

There was a jas for the monastery. It had over 2000 livestock including sheep, goats, camels, horses, and cattle.

***- Was there any well near the monastery?***

There was a well. It was on the left side of Shar Süm Monastery and the *gers* of the lama.

***- Was there any burial ground near the monastery?***

There was a special ground called Tuulait for the deceased ones at the north of Shar Süm monastery about 4–5 km distance. It is a hillside. Bodies were left on the ground.

***- Was there any garbage area for the monastery?***

There was a small gorge for garbage disposal area near the khüree on the left side. This area was used to make bricks a long time ago when the monastery had been built. It is in the southeast of the monastery and south of the well.

**Yadamjaw, from Dzakhchin ethnic group, resident of Mankhan sum of Khowd Province and Khamba lama of the reopened Tögrögiin Khüree monastery was interviewed at the centre of Mankhan sum, Khowd Province on 22 July 2017.**

***- When was the Tögrögiin Khüree monastery founded?***

Our monastery was founded in 1778.

***- Who has initiated the foundation of this monastery?***

It was built during the period of Noyon Janag Da. This Noyon divided one Dzakhchin khoshuu into two and Tögrögiin Khüree monastery was built then.

***- Did the location of the monastery belong to the land of the current administration system?***

The location belongs to the land of Mankhan sum, Khowd Province. It is the centre of Mankhan sum.

***- How many lamas were in the monastery?***

In 1930, there were about 500 lamas. Because of the pressure of that time, most of them became laypeople and about 200 lamas remained in the monastery. However, 30 of them were executed due to political repression. Soon after it was closed.

***- How many temples were in the monastery?***

They had the most of the datsans as usual, Tsogchin, Jüd, Mamba etc. Now, there are only the remaining of the foundation of these temples. In 1990, our current monastery was the only rebuilt monastery of the 6 monasteries of the Dzakhchin ethnic group. 8 elderly people initiated the restarting of the monastery. Four of them were from the old Zeregiin Khüree monastery and another four were from the old Tögrögiin Khüree monastery. They trained 30 children for



monastic education. 12 of them became ordained lamas and 4 of them graduated from the monastic college of Gandantegchenling Monastery. I was the Khamba lama until 2017 at the reopened Tögrögiin Khüree monastery and I transferred the seat to a lama who studied in a monastic school in India. Recently, he also transferred the seat to someone.

**- *What was the main deity?***

We had Maitreya statue as the main deity and Śrīdevī was the main sakhis.

**- *What kind of khurals did they have?***

Güüderiin khural of the Lunar New Year for 8 days. Great Prayer ceremony for the Lunar New Year from the 1<sup>st</sup> day to the 15<sup>th</sup> day of the first month of spring. Namchod khural for 6 days around Zuliin 25 in the first month of winter.

**- *Was there Maidar ergekh ceremony at your monastery? If so, when was it happening?***

We had *Maidar ergekh* circumambulation on the 15<sup>th</sup> day of the Lunar New Year. Because steed of Maitreya is a green horse, we encircled with a green horse. We still have this circumambulation ceremony. We have maṇḍala offerings on the four sides of the temple. I was attending *Maidar ergekh* ceremony at Gandantegchenlin Monastery and it was exactly the same as ours. The pūja is a little bit longer.

**- *If you had a datsan for Buddhist philosophical studies, was there any Geshe training?***

I don't know well about it. Maybe they had. They had the training mostly at Zeregiin Khüree monastery. Khamba lama was the highest position at Dzeregiin Khüree monastery while Lowon lama was the highest position at our monastery. Khamba lama position was not in our monastery. The highest position was Da Lama in Bodanchiin Khüree monastery, and Tsorj lama was in ÜyENCHIIN Khüree monastery.

**- *Was there any stūpas?***

Because it was a monastery, there must have been some stūpas. However, they were completely ruined.

**- *Was there a wall around the monastery?***

I heard that there was a wall around the monastery.

**- *Can you tell a rough arrangement of the buildings of the old monastery?***

The remaining of the three main temples are still visible. The Tsogchin temple was in the middle and two temples were of both sides. Houses of lamas were behind. Small brown houses were there even recently. They were destroyed claimed that being very old. Only four or five of them left for now.

**- *Did the lamas live in gers or houses?***

Most of the lamas lived in small houses. Once my guru Lama said that there were 2 store houses. At the beginning of the 1990s, when I was a child, there were such houses with fastidious windows and doors.

**- *From where did the lamas come to your monastery?***

All of them were from the Dzakhchin ethnic group.

**- *Was your monastery immobile?***

It was an immobile monastery. During the summer, they joined with other Dzakhchins monasteries for a khural at Angirt Belchir. This Angirt Belchir is in about 60km distance from our monastery.

**- *Were there laypeople living around the monastery?***

I heard there were. Laypeople lived south of the monastery.

**- *Did your khüree have a camel caravan for transporting goods?***

I don't know about it.

**- *How many jas and how many livestock did they had?***

They had about twenty thousand sheep in the 1930s. Also, they had other kinds of livestock.

**- *Was there any sacred mountain or owoo?***

There were many of them. For example, Tsakhiriin owoo (Mo. *čakir-un obuya*, Khal. *caxiriin owoo*) and Rashaant Owoo had a special ceremony only by the monks of Tögrögiin Khüree monastery. This ceremony was held only during the summer.

**- *Is there any river nearby?***

Tögrög River and Tsenkher River are near the monastery

**- *Was there any well inside of the monastery?***

There was a well called Tögrögiin Rashaan (springs).

**- *Was there any special garbage disposal area of the monastery?***

They were throwing their garbage to the small shallow gorge on the west side of the monastery. It is about 800 meters distance from the monastery.

**- *How did they celebrate special holidays? For example Lunar New Year?***

They had the Lunar New Year and *Maidar ergekh* ceremony for may days.

**- *Did they have any woodblock printing place?***

They didn't have woodblock printing.

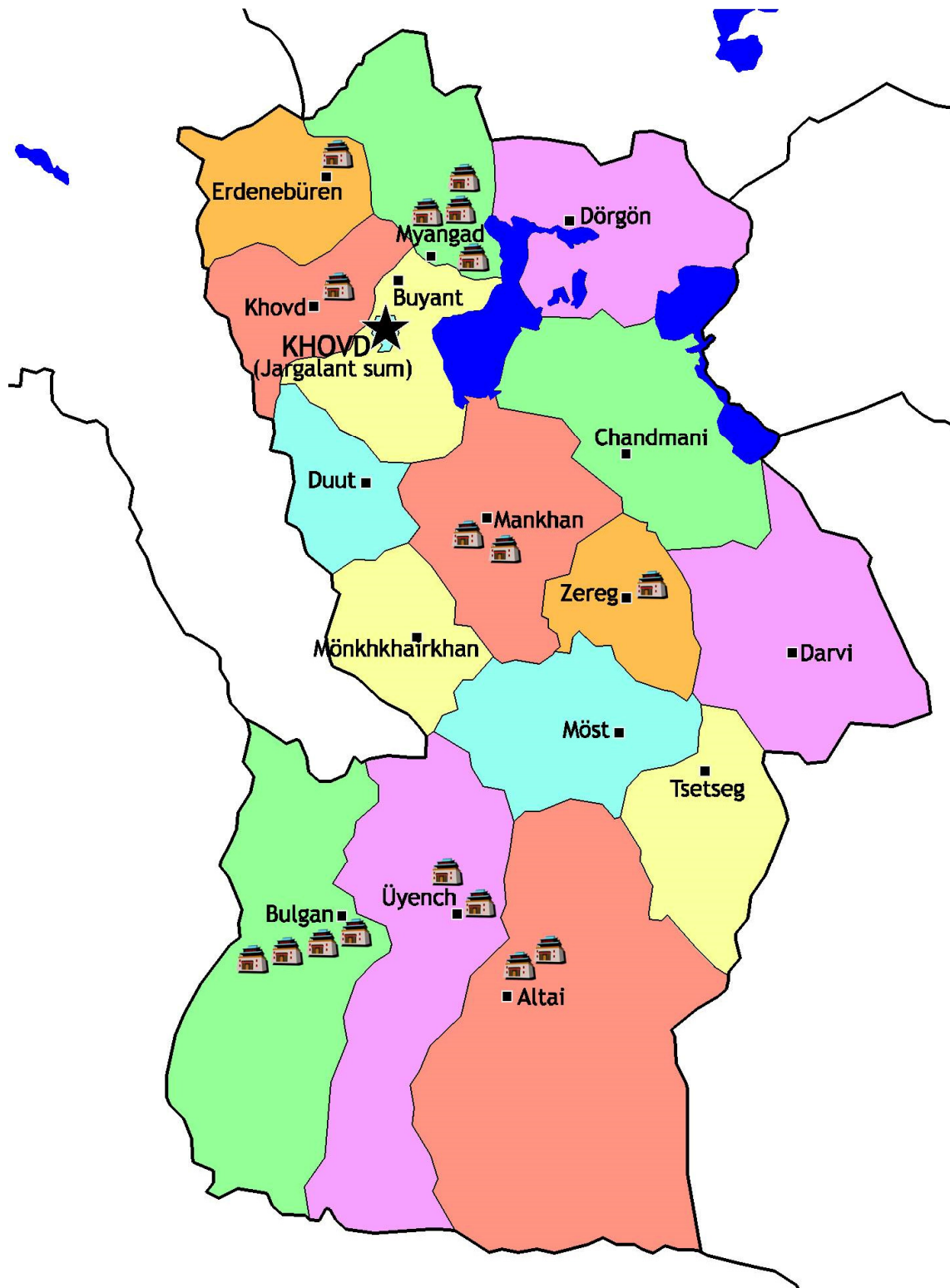
**- *Did they have special burial ground for the deceased?***

They had a special burial ground. There were 2 places, one for laypeople and another for lamas. The place for lamas is 3 about kilometres from the monastery. We don't pronounce the name of this place because of respect.

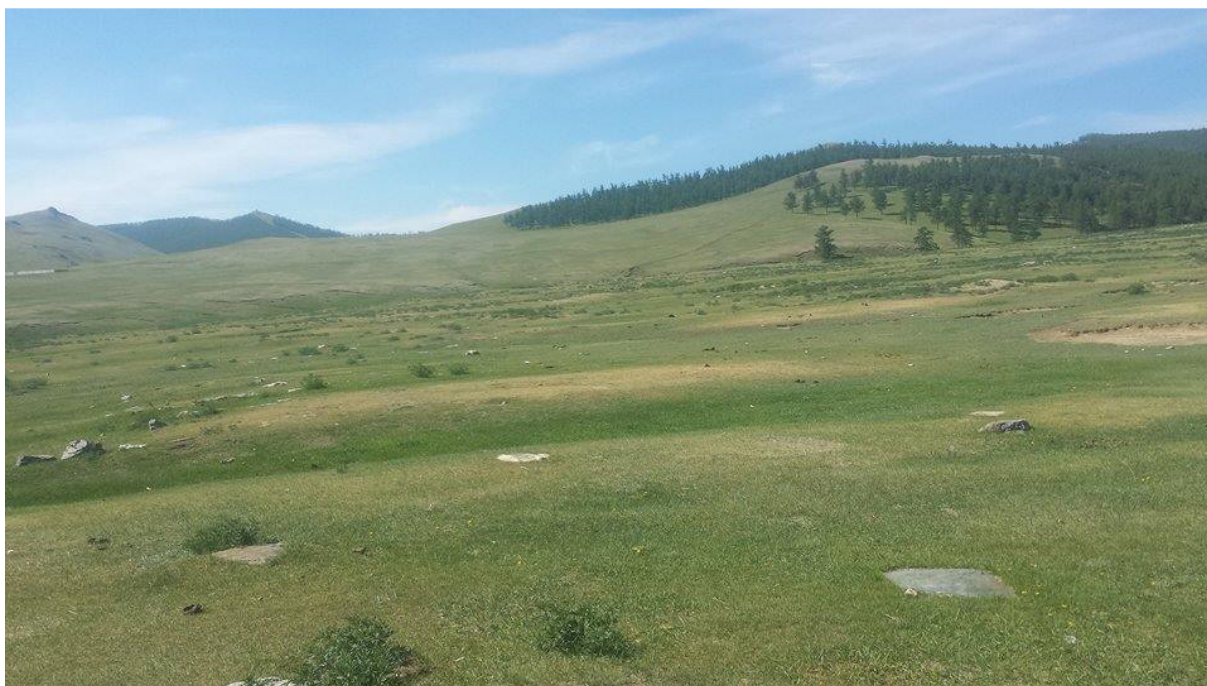
## Images



Uws Province



Khovd Province



Old location of Dejeelingiin Khüree monastery /Figure № 1/



Reopened temple of Dejeelingiin Khüree monastery /Figure № 2/





Old location of Tsalgariin Khüree monastery /Figure № 3/



Reopened temple of Tsalgariin Khüree monastery/Figure № 4/



Reopened temple of Gomiin Khüree monastery/Figure № 5/



Reopened temple of Tögs Buyantiin Khüree monastery/Figure № 6/





Reopened temple of Namiriin Khüree monastery/Figure № 7/



Old location of Shar Tsokheen Khüree monastery /Figure № 8/





Reopened temple of Shar Süm monastery/Figure № 9/



Old location of Shar Süm monastery/Figure № 10/





Old location of Ööldiin Khüree monastery/Figure № 11/



Old location of Üyenchiiin Khüree monastery/Figure № 12/





Old location of Uliastain Khiid monastery/Figure № 13/



Old location of Bodonchiin Khüree monastery/Figure № 14/





Reopened temple of Tögrögiin Khüree monastery/Figure № 15/



Old location of Dzeregiin Khüree monastery/Figure № 16/





Old location of Tsagaan Burgasnii Khüree monastery/Figure № 17/



Old location of Öwgön Datsan monastery/Figure № 18/





Reopened temple of Naidan Datsan monastery/Figure № 19/



Old location of Goliin Datsan monastery/Figure № 20/





Old location of Torguud Beiliin Khüree monastery/Figure № 21/



Old location of Torguud Taijiin Khüree monastery/Figure № 22/